Historic magazine. 567

# MISCELLANEOUS NOTES AND QUERIES

A MONTHLY MAGAZINE OF

*HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.*

---

"Grant that the knowledge I get may be the knowledge worth getting."
— THOMAS À KEMPIS.

---

Vol. XV.

---

PUBLISHED BY
S. C. & L. M. GOULD
MANCHESTER, N. H.
1897.

Google

*Magic Square for 1897.*

| | | | | | | |
|---|---|---|---|---|---|---|
| 247 | 283 | 270 | 257 | 293 | 280 | 267 |
| 291 | 278 | 265 | 252 | 288 | 268 | 255 |
| 286 | 273 | 260 | 289 | 276 | 263 | 250 |
| 281 | 261 | 248 | 284 | 271 | 258 | 254 |
| 269 | 256 | 292 | 279 | 266 | 253 | 282 |
| 264 | 251 | 287 | 274 | 264 | 290 | 277 |
| 259 | 295 | 275 | 262 | 249 | 285 | 272 |

Digitized by Google

# PREFACE.

Forewords seem almost unnecessary, but such is the custom. Only a few will be prefixed. When we glance over the volumes we cannot but be reminded of the large scope of subjects touched upon, and how varied are the minds from which these emanate. The world itself is evolution, and its products must therefore be evolution by natural law. But we will not philosophize. The future promises great things for us. Let us all apply ourselves with more diligence to get understanding, so that "the knowledge we get may be the knowledge worth getting." Let us "go on and the Light will come to us."

The present volume is the largest thus far published, being just 400 pages of text reading. We are continually receiving new correspondents and new material. We extend a welcome to all, and hope all former ones will continue with us.

Our circulation extends over the globe, and we receive publications from many countries, in various languages, which bring us into touch with our brothers throughout the world. The "desire of all nations" is for more light, and judging from that received during the last quarter of a century, the light of the new will bring mankind much nearer together, and thus the realization of a universal brotherhood become a reality. The future portends many blessings for the human race.

We are at the end of 1897, and Vol. XV is completed. The fifteen volumes, covering 1882 (July) to 1897 inclusive, comprise 186 numbers, a total of 3,668 pages. Each volume is quite profusely indexed, and the later ones have various subjects classified to assist in special lines; yet it takes time to ascertain the location of items and articles in so many volumes. The contents contain a great variety of topics in all fields of knowledge, and demand a general index. This will be considered the coming year and due announcement made.

We here express our thanks to many of our exchanges for the many kind words for this monthly journal. We shall reciprocate all favors.

*S. C. & L. M. GOULD,* PUBLISHERS.

MANCHESTER, N. H., December, 1897.

SEP 24 '13

363823

Google

## *Correspondents and Noms de Plume.*

A, 32, 85, 340. A 34th, 85. A. G. L., 115. Alanson, 52, 138. Alex, 138. Alexis, 52. Alphonzo, 224. Amateur, 106. Anax, 186. Andrew, 78. A O, 9, 138. Atlantis, 32, 52. Archer, A. C., 138. A Victim, 137. A. W., 106. Aymé, 5, 49, 69. A. A. G., 375.

B. C. M., 44. Bible Student, 138. Blitz, Edouard, 36. Browne, Geo. Waldo, 151. B. R. W., 363.

Candace, 31. Colo., 52. Crawford, John G., 9, 197.

Day, David F., 220. Drury, David M., 52, 138. Drummond, Josiah H., 365.

Eastman, H. W., 139. Ed. B. (Sup., June). E. R., 256.

F. C. R., 61. F. P. H., 256 French, John C., 212, 235.

G., 256, 299. G. C. G., 186. G. C. S., 106. G. H. L., 52. Gilmore, George C., 169. Gholson, J. G., 150. Goodwin, E. J., 25.

Hanscom, A. A., 253. H. D. S., 138. H. P. B., 50. Huse, William H., 190. H. W. H., 298.

Incog., 256. Initiate, 32.

J., 106, 138. J. B. L., 25. Jew, 106. J. H. C., 138. J. H. G., 52. J. W., 340.

Keator, T. P, 65.

L——t, 186. Lamb, Fred. W., 139. L. M. M., 292. L. W. C., 353.

M. A. P., 52. M. M., 32, 61. Marques, A., 52. Mark John, 32. Mason, 186, 357. Morrison, William H., 163. Mystic, 138.

N. H., 106. Nomen, 106.

O. H. L., 177, 186. Orpheus, 52. Otto., 256. Owen, 32.

Paradigm, 106. P. C. W., 138. Perkins, David L., 117, 161. Philomathes, 52. Pietro Bornia, 175. Prog, A. S, 52.

R. K. D., 135. Ruggles, J. F., 222.

S., 32. Samos, 299. Shem, 106. Student, 188. Student I, 186. Student II, 186.

Van Nostrand, J. J., 16. V. L., 256. V. V., 52.

W., 32. Wheat, A. F., 101. W. J. H. S., 337. Wilder, A., 105, 172, 173, 175, 177. William, 187. Wilson, H. A., 340. Williston, 364.

X., 32, 186, 286.

## *Universal Idealist Union.*

Address to the Union. "For Altruism and Idealism." . 33
Cæsar Virgin and Virgin's Son. By Nathanael. . . . 109
Confucian Moral Precepts. (One hundred.) . . . 322
Hermes Trismegistus. By Carl Michelsen. . . Sup. June
Literature. Saint-Martin. Mark Knights. . . . 230
Maison Royale de Lusignan. Page, 180.; I, II, June; III, July. 258
Nova Lux, Frie Ord, L'Initiation, Norsk Teosofisk Forbund. 182
Order of Saint Catherine of Mount Sinai. L'Homme de Désir. 300
Organs of the Union, editors, press committee. . . . 89
Representative coadjutors. . . . . 68
Riddle of Man's Life Popularly Explained. By Nathanael. 301

Google

# INDEX.

VOL. XV, 1897.


Acrostics, Homer, Virgil, Milton, etc., 320.
Adam's apples, how many, 354.
Albedo, what it is, 173.
Algorithm, origin of the word, 336.
Algebra and arithmetic, 168.
Alphabetical advice, 11.
Altruism, 257.
Altruism of Thomas à Kempis, 177.
Anacalypsis, by Godfrey Higgins, 51.
Anagrams, 12.
Answers to 100 questions on U. S., 91.
Antony and Cleopatra, authorship, 223.
Arbitrary English language, 284.
Arcane associations, (Vol. XIV, p. 365), 227.
Arithmetical rules in verse, 363.
Arithmography, cryptography, etc., 337.
Ascension of Mount St. Elias, 321.
Astronomical works, 169.
Asymptote, mathematical, and Pauline, 360.

Benjamin Franklin's name, 6.
Biblical prize verse, (Joshua I. 8). 353.
Biblical World, publication, 340.
Bibliography, arithmography, etc., 337.
Bibliography, Diff. and Int. Calculus, 375.
Bibliography on John Stark, 341, 362.
Bibliography on "666," 224.
Bibliothèque Rosicrucienne, book, 245.
Birthdays, 60.
Birthday (Feb. 29, 1896) 8 years between, 57.
Blavatsky, H. P., posthumous memoirs, 50.
Boating on the Merrimack, 151.
Books of Adam, 293.
Boston Massacre, March, 1770, 353.
Brotherhood, Nature's Law, book, 379.
Brotherhood of the Kingdom, 319.
Brotherhood of the New Life, 229.
Buddhistic Gospel, 187.
Buffy, cat sixteen years of age, funeral, 185.

Cæsar Virgin and Virgin's Son, 109.
Capstone of the Pyramid, 69.
Captain John Moore's Company, 160.
Cassandra Southwick, 178.
Castle William and Mary, 197.
Cathetus, legs of a triangle, 250.
Cedars of Lebanon, legend, 7.
Calculus, Diff. and Int., bibliography, 375.
Center of population in United States, 9.
Chase, Pliny Earle, papers Am. Phi. Asso., 179.
Chant on the *Sun*, 225.
Chapman's Homer, sonnet, 176.
Challenge problems of John D. Williams, 51.
Chess knight's tour, 6, 89, 220.
Chinese invitations, 108.
Chinese; "Perfectibility of Nature," 291.
Cholera remedy, 321.
Circle's constants, 335.
Circular groin, 7.
Coincidence, circular measure, mantissa, 256.
Coincidences, sun, moon, earth, diameters, 76.
Colophon of a book, 222.
Color from an artistic point of view, 78.
Companion of Sirius, 285.
Comte de Gabalis, book, 380
Concatenated Order of Hoo Hoo, 9.
Confucian moral precepts (100), 322.
Conjunctions, remarkable planetary, 75.
Constants of the circle, 235.
Constitution of Man and Nature, 86.
Contributions to mathematics, No. 1, 361.
Corona in eclipses, 334.
Covered with hair, Alice E. Doherty, 351.
Creation, 24.
Creation of the world, 223.
Cryptography, logography, etc., 337.
Curious barometer, 251.
Curious prophecy, 253.
Curious properties of numbers, 56.
Cycles and the Circle's ratio, Hindu, 53.

Death of King Solomon, poem, 357.
Decimals of *pi*, a study, 2.
Derryfield Social Library, 190.
Devachanic Plane, beautiful description, 104.
Dial of timepieces, 255.
Dick Turpin's Ride, 251.
Differential and Integral Calculus, bib., 375.
Divine book of Apollonius, 293.
Double letters, pairs, 78.
Duplication, quadrature, trisection, 352.

Earth-not-a-Globe Review, 362.
Earth's cone of darkness, eclipses, 183.
Earth umbra, 351.
Eden, its location, 293.
Egypt first mentioned, 78, 105.
Egyptian trinity, 364.
Election sermons, New Hampshire, 148.
Elephantine, the city, 105.
Esoteric Vibration, 5.
E. S. P. T. S. P. L., 42.
Exordium to the Iliad, 51.

Fable for Critics, book, by J. R. Lowell, 81.
Famous problems discussed, Klein, 352.
Fantastic and phantasy, 175.
First cotton mill in America, 321.
First Dunciad, Margites, 80.
Fifty-four translators, and seventy, 177.
Fohat is the steed, thought is the rider, 10.
Fourier's tables of harmonies, 80.
Freedom, poem, 363.

Gabriel Grubb, or the Goblins, 339.
Geometrical problem in rhyme, 137.
Geo-Helio-Ephemeris Almanac, Ormsby, 361.
Gladstone and Lyttleton, 1.
Gnomologia Homerica, Jacob Dufort, 5.


Digitized by Google

God at the center, 42.
Gospel characteristics, 188.
Grace Fletcher, 235.
Grapes from the Vines of Piscataquog, 184.
Gravitation, by Stephen H. Emmens, 184.
Gravity, agent, medium of light, 221.
Great Pyramid Capstone, 69.
Great Pyramid, height of King's Chamber, 37.
Greek letters, towns and cities in U. S., 10.
Greeks, or Grecians, 41.
Gospel of Jesus, 44, 64.

Hanscombe, Branscombe, Edgcombe, 263.
Hard times, curious book on, 222.
Hermes Trismegistus, Smag, Tabula, June.
Hindu Cycles and Circle's Ratio, 53.
History, elementary school books, 107.
Hole-through-the-earth problem, 25, 61.
Homeric poems, essays, books, 79.
Home Silent Thought Brotherhood,, 237.
Houses of the Zodiac, 340.
Hymn to the Sun, 77.
Hyphen and its use, 177.

Iatric Masonry, 299.
Iliad and Odyssey, synopses, 45
Iliad, first English translations, 76.
Iliad, partial translations, 187.
In Dawnrise, poem by T. L. Harris, 116.
Initiation of Saint-Martin, 230.

Jack and Jill, 12.
James Rogers, Londonderry, Dunbarton, 365.
Jefferson's ten rules of life, 336.
Jesus and his gospel, 44, 64.
Jesus Christ, letter by, 355.
Jesus, quotation, "Strive to enter in," 135.
John Bean Association, descendants, 336.
John Stark, bibliography, 341, 362.
John Trithemius, 245, 380.
Joshua Davidson, Jesus son of David, 260.

Kepler's constants, 57.
Knights of Order Saint Catherine in U. S., 300.
Knights of Pythias, 228.
Knights of the Ancient Essenic Order, 229.
Knight's tour over chess board, 6, 89, 220.
Knowledge and ignorance, 220.
Koran, new translation, C. H. S. Davis, 222.

Ladder of Kadosh, 42, 84.
Law of exceptions, 183.
La Grippe in 1838, 137.
Legend of Cedars of Lebanon, 7.
Letter, Thomas Pain to Benj. Franklin, 260.
Language of Eden, 60.
Language spoken by Jesus the Christ, 74.
Latin alphabet, 66.
Letter written by Jesus Christ, 355.
Liberty and law, 59.
Light, medium, agent of gravity, 221.
Life principle, 250.
Literature on 666, 224.
Literature, Union Idealiste Universelle, 230.
Logography, arithmography, etc., 337.
Logos (the) on other planets, 79.
Long words, 221, 252, 340.
Lord Buddha; quotation from Arnold, 333.
Lost Pleiad, two poems on, 219.
Lusignan, House of, (Sup. June, July), 258.
Lusignan (de), Hist. Royale House, 180, 258.

Magna Charta, book, 361.
Maiden names of the Presidents' wives, 252.
Manchester, grants, incorporations, etc., 174.
Manchester Hist. Asso., papers read, 179.
Manchester Semi-Centennial, 139.
Mark Knights, deceased, 230.
Mars and its Moons, 171.
Mayflower compact and signers, 350.
Memoirs of H. P. Blavatsky, 50.
Memorable lines from Homer, 58.
Message (the), prose poem, 333.
Middle track or highway, 293.
Mind compared to a maddened monkey, 179.
Moderation and generosity, 219.
Molecules, mathematical estimates, 226.
Moon not a satellite to the earth, 58.
Moore, Wm. E., papers, Man. Hist. Asso., 179.
Moses and miracles, 8.
Motto of the Jesuits, 42.
Mousopneuston, Wolf's use of the word, 188.
Multiplying by nines, arithmetical, 335.

Name of the Great Force, 221.
Names we missed in the States, 351.
Naros, 600 years, 9.
Nathan the Wise, 189.
Nathanael, Mystic of Denmark, 257.
National flag, additional stars, 83.
Nestor of harmonic astronomy, 79.
New Century, Theosophic weekly, 333.
New Hampshire Men, Louisburg, etc., 163.
New Planet's birth predicted, 384.
Nineveh Tablets, translation, 286.
Nine small children and one at the breast, 79.
No Man's Land, six places, 289.
Noom, legend, 7.
Normal Concept, 16.

Odd names, 65. Old Oaken Bucket, XII.
Oil of cloves, 255.
Old books, printed 1500-1699, 13.
Old Derryfield and Young Manchester, 261.
One Thousand and One Nights, 105, 172, 175.
Oracle, new system of philosophy, 284.
Order of Elam, 228.
Order of the At-one-ment, 227.
Order of the Chaldeans, 229.
Order of the G. D. in the Outer, 333.

Pandora, 25.
Papers of Pliny Earle Chase, 179.
Papers read, Man. Hist Asso., 179.
Papyri discovered, to be published, 352.
Paradise, publication, 260.
Peoples, multitudes, nations, 177.
Personality, 292.
*Pi*, a study on the decimals, 2.
Phenomenal words (17), 363.
Phenomenal youth, 285.
Planetary axial rotations, 76.
Planetary conjunctions, remarkable, 75.
Planetary harmonic series, 176.
Planets, ultra-Neptunian, 181.
Planting Arts and Sciences in America, 43.
Poem and authorship wanted, 115.
Poem, by Daniel Webster, death of son, 239.
Poem, "Only a Dog," reprint, 115.
Poems of Albert Pike, 83.
Poetic deeds, (Vol. XI, p, 254), 254.
Poor sinner's bell, 60.
Population doubled, 64.
Postage stamps, history, 319.

Google

Popular Astronomy, publication, 337.
Pot of Baked Beans, poem, 364.
Presidents, deaths and burials, 318.
Prizes offered for scientific research, 25.
Problem, Adams' Scholar's Arithmetic, 364.
Problem, hole through the earth, 25, 61.
Problems, mathematical, 360.
Problem, two numbers, June supplement.
Property of Figures, 231.
Prophetic mystery, by Sulih-po-eth, 362.

Quadrature, duplication, trisection, 352.
Questions, One hundred, on U. S., 27, 90.

Rare Indiana book, Nap. Bonaparte, 317.
Reincarnation, a thought on, 349.
Reincarnation, poem, 298.
Religious sects in England and Wales, 10.
Reconciliation, "Things in heavens," 136.
Reminiscences of Manchester, 117.
Restoration of the Jews, 187.
Restoration (the), 66.
Restitutionists, 31.
Riddle of Man's Life, 301.
Roblu Adair, 183.
Rotatory oscillation, 59.

Saint Catherine of Mount Sinai, 294.
Saint-Martin, extract from, 250.
Saint-Martin's L'Homme de Désir, book, 300.
Saint-Martin, Louis Claude, Letter, 8,
Saint-Martin's works, 168.
Saints and diseases, 173.
Sans-culotte, small clothes, 256.
Sarcophagus, stone coffin, 255.
Sayings of Jesus, 42, 257.
Science, something new, 150.
Science in the New Church, 356.
School books, elementary, history, 107.
Scythe and bicycle, epigram, 183.
Septuagint version quotation, 188.
Selomon's Seal, poem, 359.
Seven differences of roots, sum equal 1, 361.
Seventy translators, and fifty-four, 177.
Shakespeare's The Tempest, incident, 299.
Sign of the Cross, book, 285, 380.
Six costly things, 251.
Six hundred and sixty-six, 175, 224.
Sizes in clothes, shoes, 137.
Society of Cincinnati, N. H. Branch, 212.
Solution of problem in June supplement, 340.
Sovereigns of England, 1066-1897, verse, 296.
Speed of trolley cars, 61.
Spelling lesson, 359.
Spices, common, 291.
Susan Simpson and Stephen Slocum, 354.
"Sweet By and By," authorship, poem, 243.
Synopses of Iliad and Odyssey, 45.

Tao-teh-king, Chinese book, 291.
Taghmical art, 64.
Tartarus, 105.
Telescope, the largest, 60.
Texarkana gateway to the southwest, 250.
Therapeutae and Essenes, 292.
Thought on Reincarnation (a), 349.
"Thousand and One Nights," 105, 172, 175.
Thomas Taylor not Tom Taylor, 51.
Time that bears no fruit, quotation, 223.
Tour of chess knight, 6, 89, 220.
Tradition of the Apostle John, 349.
Translation, common and revised version, 51.
Translation (Genesis i, 3), 350.
Translations of Iliad, partial, 187.
Translations of Iliad, first English, 77.
Translation, Surinam New Testament, 356.
Transactions of Blavetsky Lodge, Theos., 26.
Transactions of London Lodge, Theosophic, 26.
Transactions of Scottish Lodge, Theos., 26.
Tribute to Susanna (Burnham) Webster, 338.
Trisection, duplication, quadrature, 352.
True Friendship, poem, 360.
Two forces, extract, "Secret Doctrine," 104.
Two witnesses (Rev. vi, 1), 61.

Universal brotherhood, 62.
Universal Idealist Union, 33,88,162,230,257,300.
Universal Law, Man. Theos. Society, 101.
Universal religion, 180.
Universal truth, 172.
Unlucky letter, theta, 79.

Vortex motion, what it is, 85.
Violet (a), poem, 186.

Washington's Vision, 246.
"Westward the course of empire," 43.
Wisdom of the Eastern sages, 67.
Words sweetly placed, modestly directed, 67

Zodiacal houses, 340.
Zoroaster's star prophecy, 136.
Zoroastrian precepts, 298.

## *Notes and Queries.*

A monthly magazine of history, folk-lore, legends, science, art, literature; Masonry, mysticism, myths; metaphysics, psychics, theosophy; mathematics, and recondite matters. It contains a large number of odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Vols. I to XV (1882–1897), each fully indexed. "Many people know many things, no one everything." Circulates in all parts of the world. $1.00 a year, in advance. Back volumes and numbers supplied. Vol. XVI for 1898. Address S. C. & L. M. Gould, Manchester, N. H.

Google

## *Calendar Quotations for 1897.*

Grant that the knowledge I get may be the knowledge worth getting. COVER.
The true life of man is a divine principle and eternal law of Nature. 1
Earth must be raised to Heaven, or Heaven lowered to Earth. 37
To ungreek Homer were not enough—we must Anglicize him. 69
The spark hangs from the flame by the finest thread of Fohat. / I have clothed myself in thee, and thou art to the day my Vahan. 101
Which of God's creatures is the best on earth? / He is the best of all men who is pure in heart. 135
Let not the sun go down upon your wrath. 171
Nature is a many-tongued lyre whose chords are moved by Deity. 219
The main thing in life is to grow. 245
Every thought, word, and act leaves its impression in the Astral Light. 285
The divine spirit must ultimately return alone into the Empyrean. 317
He who is always talking about God does not know him. 349

## *Papers, Essays, Sketches.*

Address. Universal Idealist Union. Edouard Blitz. . 33
Cæsar Virgin and Virgin's Son. Nathanael. . . . . 109
Confucian Moral Precepts. (100) Marcenus R. K. Wright. 322
Constitution of Man and Nature. C. S. Wake. . . 86
Height of King's Chamber in Great Pyramid. L. H. Aymé. 33
Hermes Trismegistus. Carl Michelsen. . . . . June
Hindu Cycles and the Circle's Ratio. A. Marques. . . 53
House of the Lusignans. Edouard Blitz. . . . . 258
James Rogers of Londonderry and James Rogers of Dunbarton. Josiah H. Drummond. . . . . 365
Normal Concept. J. J. Van Nostrand. . . . . 16
Property of Figures. B. C. Murray. . . . . 231
Pyramid Capstone. L. H. Aymé. . . . . 69
Riddle of Man's Life Explained. Nathanael. . . . 301
Study of the Decimals of $\pi$. L. H. Aymé. . . . . 2
Synopses of the Iliad and Odyssey. R. C. Jebb. . . 45
Universal Law. A. F. Wheat. . . . . 106
Washington's Vision. Anthony Sherman. . . . . 246

UNANSWERED QUESTIONS, VOL. XV. Page 32, Nos. 1, 2, 5, 8, 10. Page 52, Nos. 2, 3, 5, 6, 13. Page 138, Nos. 1, 2, 3, 5, 11. Page. 186, Nos. 1, 2, 3, 4, 7. Page 256, Nos. 4, 5, 6, 8.

Google

## *Hymns, Poems, Songs.*


Acrostics—Homer, Virgil, Horace, Milton, Newton, Goethe. 320
Arbitrary English Language. . . . . 284
Birthday Rhymes. . . . . 60
Boston Massacre, March 5, 1770. . . . . 352
Chant of the *Sun*. . . . . 225
Curious Prophecy. . . . . 253
Death of King Solomon. . . . . 355
Freedom. . . . . 363
Geometrical Problem in Verse. . . . . 137
Hiawatha. Extract in Tour of Chess Knight. . . . . 220
Hymn to the Sun. From Ramsay's Cosmology. . . . . 77
Jack and Gill. . . . . 12
On First Looking into Chapman's Homer. . . . . 176
Poem by Daniel Webster on the death of his son. . . . 239
Poetic Deeds. D. C. Rogers to O. M. Fisher. (Vol. XI, p. 254.) 254
Prospects of Planting Arts and Learning in America. . . . 43
Reincarnation. . . . . 298
Solomon's Seal. . . . . 357
Sovereigns of England . 1096–1897. . . . . 296
Susan Simpson and Stephen Slocum. . . . . 354
Sweet By and By. (Joseph P. Webster and Samuel F. Bennett.) 215
The Pot of Baked Beans. . . . . 264
Tribute to Susanna (Burnham) Webster. . . . . 238
True Friendship. . . . . 360
Violet. "Down in a green and shady bed a modest violet grew." 186


## *Arcane Associations.*

(See Index, Vol. XIV.)


Brotherhood of the Kingdom. . . . . 319
Brotherhood of the New Life. . . . . 229
Concatenated Order of Hoo Hoo. . . . . 9
Home Silent Thought Brotherhood. . . . . 227
Knights of the Ancient Essenic Order. . . . . 229
Order of the At-one-ment. . . . . 227
Order of the Chaldeans. . . . . 229
Order of Elam. . . . . 228
Order of the G. D. in the Outer. . . . . 333
Order of Saint Catherine of Mount Sinai. . . . . 300
Order of the Knights of Pythias. . . . . 228


Google

Monday's child is fair of face, Tuesday's child is full of grace. 60
Much have I traveled in the realms of gold. 176
My original country is the region of the Cherubim. 260
My son, thou wast my heart's delight 239
Never put off till tomorrow what can be done today. 336
Nine small children and one at the breast. 79
Nothing and something are relative terms, easy and hard the same. 220
Of royal race a British Queen shall rise. 253
Oh ! how glorious and incomprehensible thou art, O Sun ! 77
Oh how my heart sighs for my own native land. 364
One child that *I* knew had the pip. 137
One God who is the Father of all, who is above, through, and in all. 172
O solemn Muse, to me thine aid impart. 338
Pile my ship with bars of silver, pack with coins of Spanish gold. 115
Plato Divine, fair science, taught. 137
Purify the mind as well as the body. 379
Read much but not many books. 177
{ Revere the man whose pilgrim marks the road. }
{ And guides the progress of the soul to God. } 55
Shakespeare was an intellectual ocean whose waves touched all. 32
{ That life is long which answers life's great end. }
{ The time that bears no fruit deserves no name. } 223
There are as many Christianities as there are persons. 79
There is a land of old, the Orient's pride. 106
There is one thing I certainly know, and that is, that I know nothing. 5
There they set Andromeda, most beautiful, shaped like a Goddess. 61
There's a land that is fairer than day. 245
Thee I love more than me, nor me except for Thee. 177
The verse like antique Memnon stands. 116
The wise man loves to hold fast to the good. 317
They rise in man, as God wine from its fountain. 116
To all men by these presents be it known. 254
To will and to act not is as fatal to man as to do evil. 175
Unhappy Boston, see thy sons deplore. 353
We'll begin with box, and the plural is boxes. 284
Westward the course of empire takes it way. 43
What is science, rightly known? 'Tis the force of life alone. 356
When I speak of my country I mean the commonwealth of Virginia. 90
Where rolls the Oregon, and hears no sounds, save his own dashings. 96
Whatever is of divine origin bears the stamp of truth–God's seal. 333
Who is free? The man who masters himself. 11

---

FORMAL CONCEPT. LESSONS AND ESSAYS. Vol. XIV. Lessons — Pages 251, 253, 254, 291, 293
Essays and papers — Vol. XIV, pp. 128⅞, 305. Vol. XV, p. 16.

Google

## *Aphorisms and Quotations.*


Agonize to enter in at the strait gate. 115
And he reared up the pillars of the temple on the right and left. 30
And when all things shall be subdued unto him. 66
As I was going to St. Ives, I met seven wives. 364
Blessed are the pure in heart, for they shall see God. 109
Britannia and Columbia then shall know each other's souls. 59
By faithful intercourse and mutual aid,
Great deeds are done and grand discoveries made. 58
Down in a green and shady bed a modest violet grew. 186
Drink deep or taste not the Pierian spring. 175
Earth proudly bears the Parthenon as the best gem upon her zone. 136
Every man's life is a plan of God. 11
Evolution is true in no other sense than that of perpetual Creation. 177
Face to face we speak together, but we cannot speak when absent. 89
First was Chaos and Night, and black Erebus, and vast Tartarus. 223
Fohat is the steed, thought is the rider. 18
For much he knew, but everything knew ill. 80
From amidst the waving foilage of the tree of liberty. 363
Glory to God in the highest; on earth peace, good will in men. 113
God and liberty is the only name fitting for Franklin's children. 6
God makes himself known to all the world. 32
Hard times! hard times! O, come again no more. 186
Happy he who knows the purpose of life here–the origin of God. 180
He is true to God who is true to man. 333
Here's welcome to woundings, to combats and scars,
And the glory of death for the stripes and the stars. 138
If you seek a beautiful peninsula, look around you. 97
I have given thee thy spirit from the eternal ocean of fire. 364
In Eastern stories we are often told strange things of Solomon. 359
I seek what's to be sought, I learn what's to be taught. 187
In the coming age the saints will raise the dead as Jesus did. 11
In the perpetual circle of nature, the living are made out of the dead. 260
Jack and Jill went up the hill after a pail of water. 12
King Solomon stood in his crown of gold. 357
Knowledge guides us like the magnetic pole. op. 100
Let me live so my retrospect shall gather no regret from my memory. 175
Let us have faith that right makes might. 50
Light and darkness are the world's eternal ways. 260
Man is ruled by the Earth; Earth is ruled by Heaven;
Heaven is ruled by Tao; and Tao is ruled by itself. 9
Men's lives, like books, have at each end a blank leaf. 15
Methinks, loved one, when you and I are parted. 360


Google

## *Manchester Historic Association Papers.*


Author of the "The Sweet By and By." . . . . 243
Bibliography on General John Stark. . . . . 341
Boating on the Merrimack. . . . . 151
Captain John Moore's Company. . . . . 160
Castle William and Mary. . . . . 197
Derryfield Social Library. . . . . 190
Grace Fletcher. . . . . 235
Manchester Semi-Centennial, 1896. . . . . 139
New Hampshire Branch of the Society of the Cincinnati. . 212
New Hampshire Election Sermons, 1784-1861. . . . . 148
New Hampshire Men at Louisburg and Bunker Hill. . . 163
Old Derryfield and Young Manchester. . . . . 261
Papers contributed, and read, and authors. Man. Hist. Asso. 179
Reminiscences of Manchester, 1841–1896. . . . . 117


## *Books on Special Subjects.*


Arithmography, Cryptography, Logography. . . . . 337
Astronomical books. . . . . 169
Calculus, Differential and Integral. . . . . 375
Chase, Pliny Earle; papers before Am. Philosophical Society. 179
Election Sermons in New Hampshire. . . . . 148
Homeric Poems, and Characters, books, essays, poems. . 79
Iliad, partial translations of. . . . . 187
John Stark, bibliography. . . . . 341, 362
Literature on the Number, 666. . . . . 224
Manchester Historic Association; papers read by members. 179
Old Books printed in 1500–1699. . . . . 13
Poems by Albert Pike, in Blackwood's Magazine. . . 83
School Books, history of some early ones. . . . . 107
Transactions of the London Lodge, Theosophical Society. . 26
Universal Idealist Union. . . . . 230


## *Questions and Answers.*

No. of questions, Vols. I–XIV, . . . . . 2592
No. of questions, Vol. XV, . . . . . 148
No. of questions, Vols. I–XV, . . . . . 2740
No. of questions answered, . . . . . 1714
No. of questions unanswered, . . . . . 1026

NOTES AND QUERIES, Vols. I–XV, total number of pages, 4,000

QUESTIONS. Vol. XV, 1897: pages 27-31, 32, 52, 138, 186, 256.

Google

## *The Old Oaken Bucket.*

BY SAMUEL WOODWORTH.

How dear to my heart are the scenes of my childhood,
When fond recollection presents them to kview ;
The orchard, the meadow, the deep tangled wild-wood,
And every loved spot which my infancy new ;
The wide-spreading pond, and the mill that stood by it,
The bridge, and the rock where the cataract fell,
The cot of my father, and the dairy-house nigh it,
And e'en the rude bucket which hung in the well.
The old oaken bucket—the iron-bound bucket—
The moss covered bucket which hung in the well.

That moss-covered vessel I hail as a treasure—
For often at noon, when returned from the field,
I found it the source of an exquisite pleasure,
The purest and sweetest that nature can yield ;
How ardent I seized it with hands that were glowing,
And quick to the white-pebbled bottom it fell ;
And soon, with the emblem of truth overflowing,
And dripping with coolnees, it rose from the well.
The old oaken bucket—the iron bound bucket—
The moss-covered bucket arose from the well.

How sweet from the green mossy brim to receive it,
As, poised on the curb, it inclined to my lips !
Not a full gushing goblet could tempt me to leave it,
Though filled with the nectar that Jupiter sips.
And now, far removed from that loved situation,
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the buoket that hangs in the well.
The old oaken bucket—the iron-bound bucket—
The moss covered bucket which hangs in the well.

---

How dear to our heart is the old silver dollar,
When some kind subscriber presents it to view ;
The Liberty head without neck-tie or collar,
And all the strange things which to us seem so new ;
The wide-spreading Eagle, the Arrows below it,
The Stars and the Words, with the strange things they tell ;
The coin of our fathers, we're glad that we know it,
For sooner or later 'twill come in right well.
The Spread-Eagle Dollar—the Star-Spangled Dollar—
The old Silver Dollar we all love so well.

Google

## *Correct Magic Square for 1897.*

| | | | | | | |
|---|---|---|---|---|---|---|
| 247 | 283 | 270 | 257 | 293 | 280 | 267 |
| 291 | 278 | 265 | 252 | 288 | 268 | 255 |
| 286 | 273 | 260 | 289 | 276 | 263 | 250 |
| 281 | 261 | 248 | 284 | 271 | 258 | 294 |
| 269 | 256 | 292 | 279 | 266 | 253 | 282 |
| 264 | 251 | 287 | 274 | 254 | 290 | 277 |
| 259 | 295 | 275 | 262 | 249 | 285 | 272 |

## *SILO PRINCEPS FECIT.*

The following epitaph, at the entrance of the Church of San Salvador, in the city of Oviedo, in Spain, erected by Prince Silo, may be read two hundred and seventy different ways, by beginning with the letter S in the center.

T I C E F S P E C N C E P S F E C I T
I C E F S P E C N I N C E P S F E C I
C E F S P E C N I R I N C E P S F E C
E F S P E C N I R P R I N C E P S F E
F S P E C N I R P O P R I N C E P S F
S P E C N I R P O L O P R I N C E P S
P E C N I R P O L I L O P R I N C E P
E C N I R P O L I S I L O P R I N C E
P E C N I R P O L I L O P R I N C E P
S P E C N I R P O L O P R I N C E P S
F S P E C N I R P O P R I N C E P S F
E F S P E C N I R P R I N C E P S F E
C E F S P E C N I R I N C E P S F E C
I C E F S P E C N I N C E P S F E C I
T I C E F S P E C N C E P S F E C I T

# MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*" The True Life of man is a Divine Principle and Eternal Law of Nature."*

VOL. XV. JANUARY, 1897. No. 1.

GLADSTONE AND LORD LYTTLETON. In our copy of " Translations by Lord Lyttleton and Right Hon. W. E. Gladstone," London, 1861, is the following, elegantly written on the fly-leaf, opposite title-page:

" 1839, on the 25th July, Lord Lyttleton, 4th Baron of that name, & the Right Hon. William E. Gladstone, M. P., married two sisters, daughts of the the old Welch family of Glynne, of Hawarden Castle, Flintshire. They were daughters of the late Sir Stephen Richard Glynne, 8th Baronet of that name, who died in 1815. Catherine, the eldest daughter, married Gladstone; the younger, Mary, married Lyttleton. To that double marriage the inscription on the second page of this volume refers. Four years after, the Rev. Henry Glynne, rector of Hawarden, a brother of the two brides, married Lavinia, a sister of Lord Lyttleton. Lyttleton & Gladstone published this memorial volume of their marriage day, twenty two years after, '*ex voto*.'

George Wm. Lord Lyttleton was born 31st March, 1817; Gladstone, on the 29th December, 1809, being thus some years the senior. His later version of Toplady's beautiful Hymn: ' Rock of Ages, rent for me," bears date 1848, when G. was in his thirty-ninth year. His version of Bp. Heber's ' Lines to his Wife ' is dated in 1859, when in his fiftieth year; shewing his cultivation of literature in maturest life & amid all the pressure of political affairs.

On page 117 is Gladstone's rendering of the Lord's Prayer, as Dante has recast it in his ' Purgatorio.'

Ld. Lyttleton dedicates one of his Greek poems, a version from Tennyson, p. 13, to Dr. Henry Drury.

A later poem, versified from another of Tennyson's pieces, Lyttleton, p. 37, inscribes to John G. Talbot, at whose seat, Falconhurst, it was composed. In 1813, Ld. Lyttleton published a Greek verson of Milton's ' Comus.' This volume he dedicates to Gladstone.

On Wednesday, April 19, 1876, Lord Lyttleton died at his residence in Park Crescent, London, by suicide committed in insanity."

Google

# *A Study on the Decimals of Pi.*

In the course of some metrological studies that I am making, I have had occasion to rather frequently consult C. Piazzi Smyth's great work, "Life and Work at the Great Pyramid." He closes the third volume with a postscript as follows :

"MEMORANDUM ON THE DIGITS IN *PI.*

☞A matter thought worth notice in connection with $\pi$ as a leading Pyramid-proportion, and with the digits 3 and 7, which are peculiar in $\pi$ (see below), being also elements in some parts of the Pyramid-analogies, and especially in the hidden and $\pi$-connected part — its vertical height taken with extreem footing in encastrements, $\frac{7}{8}$ 100 S cubits. (That is, = 5833.33, etc., Pyramid inches ; or implying a height reckoned from a horizontal plane, 14 inches nearly *beneath* the 'pavement-surface.')

PECULIARITY A.

$3\frac{1}{7}$ is the nearest simple approximation to the ratio $\pi$.

PECULIARITY B.

3 and 7 recur exceptionally among the 9 digits of (of decimal arithmetic, which is man's numeration, and therefore the matter is with reference to man) in the decimal fraction of 2 — so far as we can at present verify it, that is, to 608 places.

Most of the digits recur with the usual degree of irregularity in their relative frequency: But 3 and 7 are peculiar. 3 recurs with strikingly more frequency, and 7 with more rarity than any other digits. The following shows the details of this fact :

The 0 occurs 60 times ; the digit 1, 62 times ; 2, 67 times ; **3, 68** times : 4, 64 times ; 5, 56 times ; 6, 62 times ; **7, 44** times ; 8, 58 times ; 9, 67 times. Total, 608.

PECULIARITY C.

This greater frequency of 3 and greater rarity of 7, than any other digits, *not only* holds true thus in one long decimal of 608 places, but it is a more remarkable fact, as holding true very persistently in the shorter subdivisions of the decimal; even where few digits are concerned, and we should expect to find some other digits taking the turn at leading the frequency and rarity."

Certain aspects of the table interested me and I began to use but my results were unsatisfactory. Presently it occurred to me that it was founded on Shanks' first-published, erroneous table of 1853 I therefore re-calculated a table of digit frequency from his extension of the value of $\pi$ to 707 places and obtained the following results:

Google

TABLE SHOWING FREQUENCY OF OCCURRENCE OF THE DIGITS IN *PI* CALCULATED TO *707* PLACES.

| Number of Places. | | *0.* | *1.* | *2.* | *3.* | *4.* | *5.* | *6.* | *7.* | *8.* | *9.* |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. | 21 | *0* | 2 | 3 | **3*** | 2 | 3 | 2 | 1 | 2 | 3 |
| 2. | 42 | *0* | 5 | 5 | **6** | 4 | 4 | 4 | 3 | 5 | 6 |
| 3. | 63 | *2* | 6 | 7 | 8 | **7** | 7 | 4 | 5 | 6 | **11** |
| 4. | 84 | *5* | 7 | 10 | 9 | 8 | 7 | 8 | 6 | 11 | **13** |
| 5. | 105 | *7* | 10 | 13 | 11 | 11 | 8 | 9 | 8 | **14** | **14** |
| 6. | 126 | 10 | 11 | 15 | 14 | 14 | *9* | 12 | *9* | **17** | 15 |
| 7. | 147 | 13 | 12 | 18 | 16 | 15 | 14 | 13 | *10* | **19** | 17 |
| 8. | 168 | 16 | 18 | 21 | 16 | 18 | 15 | 13 | *12* | **22** | 17 |
| 9. | 189 | 17 | 20 | 24 | 17 | 21 | 19 | 15 | *12* | **24** | 20 |
| 10. | 210 | 19 | 22 | 25 | 19 | 24 | 21 | 16 | *13* | **27** | 24 |
| 11. | 231 | 19 | 23 | 27 | 23 | 28 | 23 | 20 | *14* | **29** | 25 |
| 12. | 252 | 21 | 27 | 29 | 24 | 29 | 25 | 22 | *17* | **31** | 27 |
| 13. | 273 | 23 | 28 | 30 | 26 | **34** | 27 | 27 | *17* | 33 | 28 |
| 14. | 294 | 25 | 29 | 34 | 30 | **36** | 27 | 31 | *18* | 34 | 30 |
| 15. | 315 | 28 | 32 | 36 | 32 | **38** | 29 | 34 | *21* | 35 | 30 |
| 16. | 336 | 30 | 34 | **40** | 32 | 39 | 31 | 35 | *22* | **40** | 33 |
| 17. | 357 | 32 | 36 | **42** | 34 | 41 | 34 | 37 | *24* | 41 | 36 |
| 18. | 378 | 37 | 38 | **43** | 38 | **43** | 36 | 40 | *24* | **43** | 36 |
| 19. | 399 | 38 | 44 | 44 | 39 | **46** | 39 | 42 | *24* | 44 | 39 |
| 20. | 420 | 40 | 45 | 45 | 43 | **47** | 44 | 43 | *27* | 44 | 42 |
| 21. | 441 | 41 | **51** | 47 | 46 | 47 | 44 | 45 | *29* | 46 | 45 |
| 22. | 462 | 43 | **54** | 48 | 48 | 51 | 46 | 46 | *31* | 49 | 46 |
| 23. | 483 | 43 | **56** | 50 | 49 | 53 | 50 | 47 | *35* | 52 | 48 |
| 24. | 504 | 44 | **60** | 53 | 53 | 54 | 50 | 47 | *36* | 55 | 52 |
| 25. | 525 | 46 | **62** | 55 | 57 | 57 | 50 | 52 | *37* | 56 | 53 |
| 26. | 546 | 50 | **63** | 57 | 60 | 60 | 51 | 53 | *39* | 57 | 56 |
| 27. | 567 | 52 | **63** | 60 | **62** | 60 | 55 | 57 | *41* | 58 | 59 |
| 28. | 588 | 55 | 63 | **64** | 62 | 63 | 56 | 60 | *43* | 59 | 63 |
| 29. | 609 | 58 | **67** | 65 | 64 | 64 | 57 | 63 | *44* | 61 | 66 |
| 30. | 630 | 61 | **70** | 68 | 67 | 66 | 58 | 64 | *46* | 63 | 68 |
| 31. | 651 | 62 | **73** | 70 | 68 | 68 | 59 | 66 | *47* | 67 | 71 |
| 32. | 672 | 68 | 74 | 71 | 69 | 69 | 60 | 68 | *49* | 68 | **76** |
| 33. | 693 | 70 | **78** | 73 | 73 | 72 | 60 | 68 | *52* | 70 | 77 |
| 34. | 707 | 72 | **80** | 73 | 74 | 72 | 63 | 68 | *53* | 73 | 79 |

*Three is selected, as adding integer increases every number in column 3 by one.

In 5th group, *8* and *9* tie. In 6th group *5* and *7* tie. In 16th group *2* and *8* tie. In 18th group, *2*, *4*, and *8* are a triple tie. In 27th group, *1* and *3* tie (see first remark).

In 34th group there are only 14 decimals.

Google

The first effect of this table is at once to knock on the head both the theories under the heads of "Peculiarity B" and "Peculiarity C" in Prof. Smyth's book, and at the same time enormously enhance the value of "Peculiarity A."

My table shows the comparative frequency of occurrence, cumulatively, in groupings of 21 (or $3 \times 7$) decimals, there being 33 such groups and one of 14. In the column under digit 3, if the integer 3 of $\pi$ is added, all numbers in that column are increased by one, but for sound reasons I have omitted the integer except as noted in the remarks. Numbers denoting, or referring to, greatest frequency are in bold-face type; numbers denoting, or referring to, least frequency are in italic type.

Up to the 21st group the digit 8 is of most frequent occurrence. After that, with two exceptions, the digit 1 is the most frequent.

The digit 7 is clearly that of least occurrence.

Every digit, with one exception, is at some time of either greatest or least frequency.

That exceptional digit is the intensely Babylonian 6.

Inspection of the table shows the frequency to be, by groups, as follows:

| | | | |
|---|---|---|---|
| Greatest frequency | 1, | 12 times, | including 1 tie. |
| " " | 8, | 10 " | " 3 ties. |
| " " | 4, | 6 " | " 1 tie. |
| " " | 9, | 4 " | " 1 tie. |
| " " | 2, | 4 " | " 2 ties. |
| " " | 3, | 3 " | " 3 ties. |
| Indifferent, | 6, | 0 " | |
| Least frequency, | 5, | 1 " | " 1 tie. |
| " " | 0, | 5 " | |
| " " | 7, | 29 " | " 1 tie. |

Or for 707 decimal places: Greatest frequency, 1 occurring 80 times; 9, 79 times; 3, 74 times (75 with integer); 8, 73 times; 2, 73 times; 4, 72 times; 0, 72 times; 6, 68 times; 5, 63 times; and least frequency, 7, 53 times only.

From all of which we find:

(*a*) The integer of $\pi$ is 3.

(*b*) In the *fractional* part the digit that occurs least frequently is 7.

(*c*) In the *fractional* part the digit that occurs most frequently is 1.

Combining these we arrive at the nearest simple approximation to

$\pi$ or $3\frac{1}{7}$.

Google

There are other curious things in this table which I am working upon from another point of view. If for no other purpose my table may serve as a useful emendation to a splendidly valuable book.

AYMÉ.

---

GNOMOLOGIA HOMERICA, BY JACOB DUPORT. (Vol. VIII, p. 369.) In answer to "G. G. E.," we will say the "Gnomologia Homerica" has never been translated into English. It is an old work, to which T. A. Buckley, in his notes to Pope's translation of the *Iliad*, refers to, where Pope has, "In mystic dreams, for dreams descend from Jove" (1, l. 86). Buckley says Duport's work is full of curious things, and that he quotes seoeral passages from the Ancients, in which reference is made to these words of Homer, in maintenance of the belief that dreams were of divine origin and they had an import in which men were interested. Our copy is in small quarto, pp. 392. Printed in Cambridge, Eng., 1660. On the fly-leaf, opposite title-page, is written, by the previous owner, "This present copy was given by the author to some earlier owner who signs his initials on the title-page 'S. J.'

---

ESOTERIC VIBRATION. In these days of marvelous mental and spiritual unfolding, a common topic of conversation, among believers in both a reality and unreality of life, is the power and effect of vibration. That in the wonderful simplicity of vibration lie all the complexities of change in form, making our earth such a beautiful and glorious home, is not doubted by either scientists or occultists, who are enough alive to think the thoughts of the day. But the outer, visible vibration, perceivedby personal sense, plainly indicates that an esoteric vibration must also exist, as a cause and manifestor of the visible. Have you ever tried to tell what a vibration is, and how it is made? Did you ever formulate an explanation of where the effect begins, and what it ends in? Can you tell what part of created things are effected? Did it ever seem plausible to you that there is but one law, and that the law is polarization? Would you believe that the corollary of this statement must also assert the existence of but one motion, and that is vibration, and death the cessation thereof? These and other similar questions, Dr. W. P. Phelon, who has a reputation as a teacher, lecturer, and writer, lucidly discusses in a booklet, "Esoteric Vibration." (See cover of N. AND Q.)

---

"There is one thing that I certainly know, and that is, that I know nothing." — *Des Cartes.*

Google

BENJAMIN FRANKLIN'S NAME. The French and English statesmen should realize that the American people fully appreciate their own Franklin if they saw the statutes raised to his memory, the places and streets called by his name, and the reverence with which he is always mentioned. When Franklin presented his grandson to the aged Voltaire and asked his blessing, the philosopher replied :

" God and liberty is the only one fitting for Franklin's children."

TOUR OF THE CHESS KNIGHT. The following tour is a quotation from Longfellow. To the person sending us the first correct solution to this tour, and the reference to Longfellow's works, we will present a bound volume of this magazine for 1896, or a subscription for 1867.

| A KNIGHT'S TOUR OVER THE CHESS-BOARD. | | | | | | | |
|---|---|---|---|---|---|---|---|
| can | cret | face | sage | speak | per | ab | the |
| to | speak | not | but | er | but | cret | vert |
| se | we | mes | we | may | when | bear | sent |
| to | face | a | learns | er | can | it | se |
| send | us | geth | it | may | our | far | not |
| thers | friends | to | voi | off | veal | be | may |
| from | not | to | that | un | it | send | a |
| the | o | ces | can | our | dwell | re | tray |

Google

LEGEND OF CEDARS OF LEBANON. This ancient legend, the dream, perhaps, of a Syrian hermit, shows that the Cedar of Lebanon, the timber tree of the Temple built on Zion, was held in the highest estimation, and exercised the fancy. The story proceeds :

Seth received from the angels three seeds of that tree which he beheld still standing upon the spot where sin had been first committed, but standing there blasted and dead. He carried the seeds home, placed them in the mouth of dead Adam, and so buried them. Their future history is curious. Growing on the grave of Adam, in Hebron, they were afterwards most carefully protected by Abraham, Moses, and David. After their removal to Jerusalem, the Psalms were composed beneath them ; and in due time, when they had grown together, and united into one giant tree, they, or it, for it was now one tree, a Cedar of Lebanon, was felled by Solomon for the purpose of being preserved forever as a beam in the Temple. But the design failed. The king's carpenters found themselves utterly unable to manage the mighty beam. They raised it to its intended position, and found it too long; they sawed it off, and it then proved too short. They spliced it, and again found it wrong. It was evidently intended for another, perhaps a more sacred office, and they laid it aaside in the Temple to bide its time. While waiting for its appointed hour, the beam, on one occasion, was improperly made use of by a woman named Maximella, who took the liberty of sitting on it, and presently found her garment on fire. Instantly she raised a cry, and feeling the flames severely, she invoked the name of Jesus, and was immediately driven from the city, and stoned, becoming in her death a pro-christian martyr. In the course of an eventful history the pre-destined beam became a bridge over Cedron, and being then thrown into the Pool of Bethesda, it proved the cause of the healing virtues. Finally it became the Cross, was buried on Calvary, exhumed by the Empress Helena, chopped up by the Church, and distributed.

A CIRCULAR GROIN. (Docharty's Geometry, p 291.) Imagine two semicircles intersecting each other at right angles in their middle points. Next imagine a square the middle of whose four sides are the four extremities of the semicircles. Next image this square to diminish in such a way as to keep the middles of its sides in the semicircles, and by lateral parallel motion to continue until it shall vanish in the point of intersection of the semicircles. It will generate the circular groin.

NOOM. A celestial sculptor, in the Egyptian legends, who creates a beautiful girl whom he sends like another Pandora to Batoo (or "man), whose happiness is thereafter destroyed. The "sculptor" or artist is the same as Jehovah, the architect of the world, and the girl is "Eve."

Google

LETTER OF LOUIS CLAUDE DE SAINT-MARTIN. At the end of the last century, Louis Claude de Saint-Martin ( The Unknown Philosopher ) wrote the following extract, which sounds like a prediction of what is now on the way towards fulfilment, one hundred years after:

" Perhaps the time is not distant, when Europeans will look eagerly at things which they now treat with distrust or contempt. Their scientific edifice is not so firmly established, that it will not have some revolutions to undergo. They are now beginning to recognize in the organic bodies what they call *elective* attraction—an expression which will carry them a long way, notwithstanding the pains they take not to call the truth by its right name. The literary wealth of Asia will come to their aid. When they see the treasures which Indian literature begins to open; when they have studed the *Mahabhârata*—a collection of sixteen epic poems, containing one hundred thousand stanzas on the mythology, religion, morals, and history of the Indians, etc., they will be struck with the similarity between the opinions of the East and those of the West, on the most important subjects.

In this way some will seek correspondences of languages in alphabets, inscriptions and other monuments; others may discover the ground of all the fabulous theogonies of the Egyptians, Greeks and Romans; and others again will find remarkable coincidences with the dogmas published therein within the last centuries in Europe by different spiritualists, who will never be suspected of deriving their ideas from India. But while waiting to know more of this theosophic wealth from India, from which I expect more light myself, I must admonish my fellow-men that it is not in these books more than in any others, to take them beyond speculative philosophy. The radical development of our intimate essence alone can lead us into active spirituality."

---

MOSES AND MIRACLES. In the Bible we find no intimations that Moses ever performed any such miracle as bringing the dead to life, yet the Samaritans, in their religious hymns, attribute to him the exercise of this miraculous power. There is a tradition of the Moslems, recorded by Tabari, to the effect that when Moses went up into Mount Sinai to receive the Tables of the Commandments, he took with him the seventy elders, and on the Mount a cloud came down and enveloped Moses, and hid him wholly from their view; and when he had received the Commandments, and came forth out of the cloud unto them, the elders murmured that they had not also received the revelation, whereupon the cloud enveloped them also, and they heard all the words that had been spoken to Moses. Then the wrath of God blazed forth, and a thundering was heard so great and terrible that they fainted and died; but Moses feared, and prayed to God, and the seventy men were restored to life, and came down the Mount with him.

Google

CONCATENATED ORDER OF HOO HOO. This is the name of a Western organization. It was organized by the "supreme nine." The Snark of the Universe is William Eddy Barns, of St. Louis, Mo. The other officers are designated Senior Hoo Hoo, Junior Hoo Hoo, Bojum, Scrivenoter, Bundersnatch, Custocatian, Arcanoper, Gurdon. There are 24 Vicegerent Snarks for as many States and Territories. This Order was founded in 1891 by nine traveling lumbermen, detained at Kansas City on account of a railroad wreck, and has extended over the Union. Its declared object is the promation of the "health, happiness, and long life of its members." The membership is limited to 9,999. The symbol of the Order is a black cat with its back and tail up, chosen because of its traditional nine lives. Brethren are known as kittens. Hoo Hoo day is the ninth day of the ninth month of the year. The annual meeting begins the ninth minute after nine o'clock P. M. on that day. The initiation fee is $9.99, and the annual dues are 99 cents. There is a ritual, and aid is extended to distressed members and their families.

CENTER OF POPULATION OF THE UNITED STATES. The following is a statement of the centers of population in the United States for one hundred years, at each decennial, prepared by the census office for the "World Almanac and Encyclopædia, 1896:"

1790 23 miles east of Baltimore, Md.
1800 18 miles west of Baltimore, Md. West movement 41 miles.
1810 40 miles N. W. by W. of Washington, D. C. W. Mov. 36 m.
1820 16 miles north of Woodstock, Va: W. Mov. 50 m.
1830 19 miles W. by S. W. of Moorefield, W. Va. W. Mov. 39 m.
1840 16 miles south of Clarksburg, W. Va. W. Mov. 55 m.
1850 23 miles south-east of Parkersburg, W. Va. W. Mov. 55 m.
1860 20 miles south Chillicothe, Ohio. W. Mov. 81.
1870 48 miles E. by N. of Cincinnati, Ohio. W. Mov. 42 m.
1880 8 miles W. by S. of Cincinnati, Ohio. W. Mov. 58.
1890 20 miles east of Columbus, Ind. W. Mov. 48 m.

Total westward movement in 100 years, 505 miles.

THE NAROS — SIX HUNDRED YEARS. I find the following in *The Morning Star* for October, 1896. Is the statement correct? A O.

"If upon the the 1st of January at noon a New Moon takes place in any part of the heavens, it would again take place exactly in 600 years, at the same moment and under the same circumstances, the sun, the stars, the planets would all be in the same relative positions."

"Man is ruled by the Earth; Earth is ruled by Heaven;
Heaven is ruled by Tao; And Tao is ruled by itself."

Google

GREEK LETTERS—TOWNS AND POST OFFICES IN THE UNITED STATES. Here is a Greek lesson in geography for young readers :

*Alpha* is in Alabama, Arizona, Arkansas, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Minnesota, Missouri, North Carolina, Ohio, Oklahoma, Oregon, South Dakota, Tennessee, Texas, Viginia, Washington, and West Virginia.

*Beta* is in North Carolina, Ohio, and Tennessee.

*Gamma* is in Missouri.

*Delta* is in Alabama, Arkansas, Colorado, Georgia, Idaho, Iowa, Louisiana, Michigan, Mississippi, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Washington, and West Virginia.

*Epsilon* is in Michigan.

*Zeta* is in Missouri.

*Eta* is in Alabama.

*Theta* is in North Carolina, Tennessee, and Virginia.

*Kappa* is in Illinois, Indiana, and North Carolina.

*Sigma* is in Georgia, North Carolina, and Virginia.

*Phi* is in North Carolina.

*Omega* is in Alabama, Arkansas, Illinois, Indiana, Louisiana, Missouri, North Carolina, Ohio, Oklahoma, Tennessee, Texas, Virginia.

---

"FOHAT IS THE STEED, THE THOUGHT IS THE RIDER." (Vol. XIV, p. 222.) The quotation as per reference interests me. But what is Fohat ? I do not find the word in Webster's Dictionary.

Fohat is a term used to represent the active (male) potency of Sakti (female reproductive power) in nature. It is the essence of cosmic electricity. An occult Thibetan term for Daiviprakriti, primordial light ; and in the universe of manifestation the ever present electrical energy and ceaseless destructive and formative power. Esoterically, it is the same, Fohat being the universal propelling Vital Force, at once the propeller and the resultant.—*Theosophical Glossary.*

---

RELIGIOUS SECTS IN ENGLAND AND WALES. There were registered in England and Wales in 1894, according to Whittaker, 271 religious sects and organizations. Among them were organizations bearing following names : Army of the Lord ; Baptised Believers ; Believers in Joanna Southcott ; Benevolent Methodists ; Bunyan Baptists ; Eclectics ; Children of God ; Christians Owning no Name But Lord Jesus ; Hozanna Army ; Loving Brethren ; Particular Baptists ; Peculiar People ; Ranters ; Recreative Religionists ; Strict Baptists ; Theistic Church ; Universal Christians ; Worshippers of God.

Google

ALPHABETICAL ADVICE. Always attend to your vocation; avoid ale-houses and artful women.

Be benevolent but not prodigal; bury all bickerings in the bosom of forgetfulness.

Contrive to collect cash and keep it.

Do your duty and defy the devil.

Early endeavor to eradicate every error, both of head and heart.

Fight fairly when you fight; but the better way is not to fight at all.

Graces, goodness, and gumption enable a man to slip through the world mighty easy. Get them and glory in them.

Harbor hope in your heart if you would be happy; but hark ye, hope cannot render rotten the rope of the hangman.

Inquisitiveness is insufferable; indulge not in it.

Juleps may be called the juice of joy and the yeast of jest, but let them alone, for too much joking often destroys the jovialty of the social circle.

Kindness kindles the fire of friendship. A kiss avails more than a kick.

Love the ladies; look before you leap; eschew loaferism.

Make not mischief by meddling with other folks' business.

Never be caught napping, except in the night time.

Order is heaven's best law; obey it.

Pursue the plain path of probity, and put in practice what you would give in precept.

Quarrel not; quibble not; be not fond of asking inquisitive questions.

Rum ruins respectability; renounce it; renew resolutions.

Seek salvation, oh, ye sinners! become saints, and you are safe.

Take time by the forelock; try to turn every moment to account.

Union unites to unity; in the whole universe there is unison; be ye, therefore, united for the sake of unison.

Vanity has no connection with valor; remember that.

Women and wine bring want, woe, and wretchedness, when wickedly indulged in.

'Xtra 'xertions accomplish 'xtraordinary ends.

Yield to no tyrant; the yeomen and their yoke-fellows are lords of the soil.

Zig-zagging is characteristic of a zany; take a straight course through life, and pursue it.

& mind your own business, & let others alone, &c.

---

Every man's life is a plan of God. — *Horace Bushnell.*

Who is free? The man who masters himself. — *Epictetus.*

In the coming age the saints will raise the dead as Jesus did. — *Rabbi Schottgen.*

Google

ANAGRAMS. Taming of the Shrew — "Women fight there."

Othello the Moor of Venice — "No fool he to love the crime."

The Merry Wives of Windsor — "How women serve dirty Sir F."

The green-eyed monster — "The ogre enters my Eden."

Washington Crossing the Delaware — "A hard tossing, howling water scene"; or, "The cold waters swashing on in rage."

The Last Days of Pompeii — "Past homes of Italy pied."

The International Copyright Laws — "The right line at last; no piracy now."

The Telegraph Monopoly — "The people got only harm."

The Board of Aldermen — "Hard men after boodle."

The Census Enumerator — "He's a true men's counter."

Wholesale and Retail Grocers — "Sellers who coin a large trade."

Dante Gabriel Rosetti — "Greatest Born Idealist."

Webster's International Dictionary — "In it's creation, learn neat words by it."

The Pied Piper of Hamelin — "Fear helped him to pipe in."

The Mountain Meadow Massacre — "A Mormon Shame; it wanted cause."

Uppertendom — "Proud pet men."

Facetiousness — "Finest o' sauce."

Thomas Carlyle — "A calm, holy rest."

Louis Napoleon Bonaparte — "Arouse, Albion; an open plot."

Sir Francis Bacon, the lord keeper — "Is born and elect for rich speaker."

Sir Robert Peel — "Terrible poser."

Henry John Temple, Viscount Palmerston — "Only the Tiverton M. P. can help in our mess."

---

JACK AND JILL — LATIN VERSIONS. The following are Latin versions of the famous old jingles, "Jack and Jill went up the hill":

*Johannes cum*
*Amico, dum*
*Hauriet aquam montem*
*Ascendit; hic,*
*Et ille sic,*
*Prolapsus, fregit frontem.*

*Jackus cum Jilla*
*Formosa ancilla,*
*Aquam hauriturus collem ascendebat;*
*Prolabitur Jackus,*
*Caput misere fractus,*
*Et Jilla desperata in factum ruebat.*

Google

# *Old Books Printed in 1500-1699.*

(*Continued from Vol. XIV, p.* 312.)

HIERONIMUS OSOIRUS. The Five Bookes of the famous, learned, and eloquent man, Hieronimus Oforius, contayninge a difcourfe of Ciuill, and Chriftian Nobilite. A worke no less pleafaunt then profitable for all, but efpeciallye the noble Gentlemen of England, to vievv their liues, their eftates, and conditions in. Translated out of Latine into English by VVilliam Blandie late of the Vniuerfitie of Oxford, and novv fellovv of the middle Temple in London. Imprinted in London in Fleete-ftreete by Thomas Marfh. ANNO 1576. Cum Priuilegio.

PITULA AD EXPURGANDAM HYPOCRISIN. A Pill to Purge Formality: Wherein is difcovered the fad and woful condition of all formal profeffors in Religion; Alfo the glory and excellency of thofe that walk in the power of godlinefs, with feverall notes of tryall, whereby men may know, whether they have onely a Form of godlinefs, or the power thereof. Alfo feverall directions, how men may come to the knowledg of their prefent eftate, whether leading to hell and damnation, or to life and glory. By Thomas Hubbert, Esq. (1 Tim. iii, 16; 1 Tim. iv, 8; Job v, 27.) London. Printed by Robert White, for Lodowick Lloyd, and Henry Cripps, and are to be fold at their fhops in Popes-head Alley next to Lumbard-Street. 1650.

SYLVA SYLVARVM; or a Naturall Historie. In Ten Centuries. Written by the Right Honourable Francis Lo. Verulam Vifcount St. Alban. Publifhed after the Authors death. By William Rawley Doctor of Divinity, his Maiesties Chaplaine. The Third Edition. London. ¶ Printed by J. H. for William Lee at the Turkes Head in Fleet-ftreet, next to the Miter. 1651.

ABEL REDEVIVUS; or The dead yet fpeaking. The Lives and Deaths of the Moderne Divines. Written by feverall able and learned Men (whose names ye fhall finde in the Epiftle to the Reader.) And now digefted into one Volumne, for the benefit and fatiffaction of all those that defire to be acquainted with the Paths of Piete and Virtve. (Prov. x, 7: The memory of the juft is bleffed, but the name of the wicked fhall rot.) London. Printed by The. Bruednell for JOHN STAFFORD dwelling in Brides Churchyard, neer Fleetftreet. 1651.

UNIVERSAL BODY OF PHYSICK. In Five Books; comprehending the feveral treatifes of Nature, of Difeafes and their caufes, of Symp-

Google

toms, of the prefervation of Health, and of Cures. Written in Latine by that famous and learned Doctor Laz. Riverius, Counfellour and Phyfician to the prefent King of France, and Profeffor of the Vuiverfity of Montpelier. Exactly translated into Englifh by VVilliam Carr Practitioner in Phyfick. Quid non Gallia parturit ingens. London. Printed for Henry Everfden at the Greyhound in Pauls Church-yard. 1657.

QVINTI HORATII FLACCI POEMATA. Scholiis five Anotationibus, instar Commentarii illustrata, á IOANNE BOND. Amfterodami. Typis Ioan. Bleau. Sumpt. Societatis. 1670.

ARCHÆLOGIÆ ATTICÆ LIBRI SEPTEM. Seven Books of the Attic Antiquities. Containing the difcription of the Cities glory, government, divifion of the People, and Townes within the Athenian Territories, their Religion, Superftition, Sacrifices, Account of their Year, a full relation of their judicatories. By Francis Rous Scholar of Merton College in Oxon. With an Addition of their Cuftomes in Marriages, Burials, Feaftings, Divinitions, &c. in the four last books. By Zachary Bogan, Scholar of C. C. C. in Oxon. The Eigth Edition Corrected and Enlarged, with a twofold Index, Rerum & Vocabulum. Oxford. Printed by Hen. Hall for Ric: Davis. 1675.

POETICAL HISTORY. Being a Compleat Collection of all the Stories necessary for a perfect understanding of the Greek and Latine Poets, and other Ancient Authors. Written originally in French by the Learned Jesuit P. Galtruchius. Now Englished, and enriched with Obfervations concerning the Gods worfhipped by our Anceftors in this Ifland, by the Phœnicians and Syrians in Afia, and many ufeful notes and occafional Proverbs, gathered out of the beft Authors. Unto which are added Two Treatefes ; one, Of the Curiosities of Old Rome, and to the difficult Names relating to the Affairs of that City ; the other, Containing the moft remarkable Hieroglyphicks of Egypt. The Fourth Edition Corrected and Amended. By Marius D'Affignt, B. D. London. Printed by W. G. and are to be fold by M. Pitt. at the Angel over against the Little North Door of St. Paul's Church. 1678.

SOVERAIGN AND FINAL HAPPINESS OF MAN, With the Effectual Means to obtain it. By William Bates. London. Printed by J. D. for Brabazon Aylmer, at the three Pigeons. over against the Royal-Exchange, in Cornhil. 1680.

ARBITRARY GOVERNMENT DISPLAY'D ; in the Tyrannick Usurpation of the Rump Parliament, and Oliver Cromwell. Being a clear account of their Arbitrary, Cruel and Illegal Proceedings, under the

Google

Notion of Liberty and Property. And a Compendious History of those Times. By a Person of Honour. London. Printed for Joseph Hindmarfh, Bookfeller, to His Royal Highnefs, at the Black Bull in Cornhill. 1683.

HISTORY OF ORACLES; and the Cheats of the Pagan Priests. In two Parts. Made English. London. Sold by moft Bookfellers. Printed in the year, 1688.

ASTEO-METEOROLOGICA; or Aphoroifm's and Discourfes of the Bodies Celestial, their Natures and Influences. Discovered from the Variety of the Alterations of the Air, Temperate or Intemperate, as to Heat or Cold, Froft, Snow, Hail, Fog, Rain, Wind, Storm, Lightnings, Thunder, Blafting, Hurricane, Tuffon, Whirlwind, Chafme, Iris, Parelij, Comets their Original and Duration, Earthquakes, Innundations, Vulcan's, Sicknefs Epidemical, Maculæ Solis, and other Secrets of Nature. Collected from the Observation at leifure times, above Thirty years; by J. Goad. London. Printed by J. Rawlins, for Obadiah Blagrave at the Black Bear in St. Paul's Church-Yard, over against the Little North Door. 1686.

GEOLOGIA: or a Discourse concerning the Earth before the Deluge. Wherein the Form and Properties ascribed to it, in a Book intituled the Theory of the Earth, are Excepted against; and it is made to appear, that the Diffolution of that Earth was not the Cause of the Univerfal Deluge. Alfo a New Explication of that Flood if attempted. By Erafmus Warren, Rector of Worlington, in Suffolk. (Ecclefiaft. iii, 11.) Et Mundum tradidit Difputationi eorum. London. Printed for R. Chifwell, at the Rofe and Crown in St. Paul's Churchyard. 1690.

---

Men's lives, like books, have at each end a blank leaf — childhood and old age.

It is said that if you tickle a bull-frog on the back of the head with a feather, he will sit and cry like a child.

In the graveyard at Hartford (Conn.), is the following, says a New York paper: "In memory of Captain Thomas Collyer, who died August 5, A. D. 1764, in ye 54 year of his age.
Death is a Debt To Nature Due Which I have Paid & So Must you."

Morganatic marriages were expressly sanctioned in Germany by Frederick the Great, in his Code of 1750. The word is said to be derived from the German, Morgengabe — morning gift.

Google

# *The Normal Concept.*

BY J. J. VAN NOSTRAND, CHICAGO, ILL.

The term norm was suggested, according to the lexicographer, by the carpenter's square, and means an authoritative standard. The carpenter's square is a strictly mathematical instrument, having for its function the accurate location of points, lines, and angles, in architectural work. It eliminates the guess. It is pure dogma, formulated. Builders do use it, and must use it, that they may know that that they, know, and moreover, that they may be able to explain *how* they know *exactly* what they are doing.

What profound consequences are involved in the norm-alization of a piece of steel. It has only been dogmatized, but it is natural, or impersonal dogma, mathematics. More than 600 years ago Roger Bacon said that " Mathematics is the first of the sciences without which the others cannot be understood.

" For he who knows not mathematics cannot know any other sciences ; what is more, cannot discover his own ignorance, or find out its just remedies. So it is the knowledge of this science that prepares the mind and elevates it to a well-authenticated knowledge of all things.

" These reasons are of universal application ; to descend to particulars would be nothing more than to show how all parts of philosophy are learned by the application of mathematics ; in other words, that the sciences cannot be known by logical and sophistical arguments, as is ordinarily the case ; but by mathematical demonstrations descending into the truth and operations of the sciences and regulating them ; for without mathematics they cannot be understood or set forth, taught or learned.

" For without mathematics nothing worth knowing in ' Philosophy can be attained.' " (Macleod's Economics, p. 13.)

Architecture, the art of construction as applied to buildings, and architectonic, the same art as applied to systems, are only different expressions of the same principle, synthesis. Hamerton says " that in all fine art, the supreme Lord of Construction, who, if present, makes precious the most meagre materials, and in whose absence all that knowledge can contribute and wealth procure will be lavished vainly, is that strong ruler Synthesis."

Architecture operates in the external physical world, architectonic in the other external world, the Sematical.

What the square is to the house-builder, that is the norm to the truth-builder.

Norm-alization is defined as morphological rectification. Morphol

Google

ogy, as the science of organic form. Rectification, as the process of re-distillation.

It has been shown that fundamental principles are reducible to single terms and may be further distilled into single characters.

It is now believed that all of the elements may be reduced to the crystalline form under certain conditions, pressure, etc., and the formula demonstrates that certain of the most fundamental principles, the First, Second, and Third Laws of Motion, have been reduced to single characters, also at least six more.

Moreover, the demonstration shows that these nine single characters are morphologically related, that is, they do stand in certain related positions, and must ion-ate in this *way*. It is their fixed order, Concinurate.

Almost any industrious individual mind, accustomed to direct communication with Nature, becomes quickly obedient to the impersonal fixed order, in which he finds things arranged, and correspondingly antagonistic to the personal con-fused explanations. (See I. H. Green's criticism of Herbert Spencer's and G. H. Lewes' Psychology, in Vol. I: Green's Philosophical Works.)

Logicians recognizing and respecting only one external world, where there are two, do, and must con-fuse explanation.

The house-builder's square, and the truth-builder's norm, are not identical, it is true, but they are identical in fundamental characters, for they do the same kind of work in different fields of the same organism.

Ab-norm-ality in physical construction is distortion, in psychical it is lesion, in sematical it is con+fusion. Lesion mean injury. The over-indulgent and the ascetic, are both injurious processes. " If you eat too much you will dream when you are asleep; if you eat too little you will dream when you are awake, or have visions; and those dreams of savages whose food was very precarious led them to a biological hypothesis. They saw in those dreams their fellows, other men, when it appeared from evidence furnished to them afterwards that those other men were not there when they were dreaming. But they supposed that these visions of the organic body were caused by some other body which was not physical in the ordinary sense, which was not made of ordinary matter, and this other body was called the soul." (Clifford's Lectures, p. 247-248.)

The soul theory has been very con-fusing, but quite as pleasing. No one with a reasonable amount of grace in his disposition would do ought to hurry the dismissal of this great grief-relieving remedy. " Of course it is the business of the seeker after truth to find out whether a proposition is true or not, and not what are the moral consequences which may be expected to follow from it." (Clifford.)

Departures from the norm-al in the field of consciousness range

Google

from dreams to insanity. Among the more interesting to the student of mind is "*ataxic aphasia*," which, when uncomplicated, is inability to express one's ideas in spoken words, while the patient understands perfectly what is said to him, and reads and writes.

" *Sensory aphasia* is where the patient fails to comprehend spoken or written words ; it comprises word-deafness and word-blindness.

" Aphasia, especially ataxic aphasia, seems to depend in most cases on a lesion of the inferior frontal convolution, almost always on the left side of the brain." (Century Dictionary.)

Sematical ab-norm-ality is due to the put ting of the right single-character, single-term or statement in the wrong place, or a wrong one in the right place.

Affirmation is the second Law of Thought. Position is the second Law of Motion. Thought is the activity of signs, therefore a mode of motion. Consequently affirmation and position are identical in fundamental character. The right place is the norm-al position, or that of the fixed order.

To successfully investigate the nature of any process we only observe and experiment.

" To *observe* is merely to notice events and changes which are produced in the ordinary course of nature, without being able, or at least attempting, to control or vary those changes. * * * In *experiment*, on the contrary, we vary at our will the combinations of things and circumstances, and then observe the result. * * * The whole science of arithmetic consists of nothing but a series of processes for abbreviating addition and subtraction, and enabling us to deal with a great number of units in a very short time." (Jevons' Lessons, pp. 214, 231-232.)

In arithmetic single characters are used. In the formula single terms are used.

In arithmetic addition and subtraction are governed by the Second Law of Motion --- Posit-ion. In the formula analysis and synthesis are governed by the same Law.

The result of the operations in subtraction and analysis are negat-ion, the result of the re-solution of posited elements, or parts.

The norm in the construction of the Formal (logical) Concept is the triangulation (geometrical) of the predicate with its static dependent condition, and dynamic functional operation. This, then, and thus, becomes auto genetic, that is, its coudition is self extensible, by the polarity of each of its terms. When each term is polarized and such polarization is submitted to the norm-alizing tri-angular form, a new *thing* has been *evolved*, and its name is wanted. This thing being a natural conclusion, because norm-al, is a ratio-nal explanation.

The combination of terms in the primary proposition is by experi-

Google

ment, and the polarization establishes the correspondence necessary to verify the demonstration.

These self-explanatory logical formations seem, to me, to conclude their extensibility at the fourth power. That is as per the Formula. But I know very little about it.

However there is another way in which they do extend, as the extension of the atomic field in the pamphlet ("Formal Concept") shows. In this way each predicate or reality with its concomitant static and dynamic are used as ideas (subjects). This leads us to the disccovery of a further manifestation of the principle of autogeneity in norm-alizatioa.

Change is ethereal in the atomic. Polarization is atomic in the etheral. Now we can see that Change and Polarization are the same things only named differently because in different fields.

Therefore the new field commences by suggestion as follows :

Change — the Idea.
Polarization — the Reality.

Static Aspect. ——————— Dynamic Aspect.

| − | + |
|---|---|
| Separation — the Idea. | Selection — the Idea. |
| Repulsion — the Reality. | Attraction — the Reality. |

Static Aspect. Dynamic Aspect. Static Aspect. Dynamic Aspect.

And the molecular field would start out as follows :

Ion-ation — the Idea.
Function — the Reality.

Staic Aspect. ——————— Dynamic Aspect.

| − | + |
|---|---|
| Resolution — the Idea. | Verticification — the Idea. |
| Individuation — the Reality. | Organization — the Reality. |

Stattic Aspect. Dynamic Aspect. Static Aspect. Dynamic Aspect.

There may be logical rules explanatory of this auto-geneous work, but as I am not well informed in Logic, cannot say. It further demonstrates the fixity in the order. What is quite as important, it renders still more distinct the fact that man is but the medium for thought. That thought, logical in form, responds to methods of abbreviation just as units do in arithmetic, and for the same reason, because they are organic. A glance at a formulated field or explanation itself may be advisable.

Google

EXPLANATION.

Philosophy — the Idea.
Norm-alization — the Reality.

Static Aspect—Auto-geneity. | Classification—Dynamic Aspect-

| − | + |
|---|---|
| Chaos — the Idea. | Cosmos — the Idea. |
| Implication — the Reality. | Explication — the Reality. |
| Static Aspect. Dynamic Aspect. | Static Aspect. Dynamic Aspect. |
| Homo-geneity. Exclusion. | Hetero-geneity. Demonstration. |

The negative (−) pole of Philosophy is Chaos,
The positive (+) pole is Cosmos.
The negative (−) pole of Norm-alization is Implication,
The positive (+) pole is Explication.
The negative (−) pole of Auto-geneity is Homo geneity,
The positive (+) is Hetero-geneity.
The negative (−) pole of Classification is Exclusion,
The positive (+) pole is Demonstration.

The explainable can be spread out in *a* rational shape. It can also be spread out in any number of ir-rational shapes. The first is ratio-nal, because norm-al; the latter is ir-rational, and con-fusing, because ab-norm-al in shape. Shape itself is explan-atory in terms of angles. (Clifford.)

" Knowledge of the lowest kind is *un unified* knowledge ; science is *partially-unified* knowledge." (Spencer's First Principles, p. 134.)

The negative (−) pole of the field of Explanation is the *un-unified*, the positive (+) pole is the *partially-unified*; the other positive (+) pole represents *completely-unified* knowledge, as an auto-geneous classificatory norm-alization, named Philosophy, the complementary negative (−) pole being the name Explanation itself.

It has been explained how the formula demonstrated the fact of a completely-unified form of knowledge in the Theory of the Mental Constitution by a *formal-chain* of reasoning, wholly and entirely impersonal, beginning with the inception of Change, at the formation of the first molecule, and concluding with the absolutely unchangeable truth, verifiable demonstration, ratio-cination. This chain commences as follows :

Matter : Motion : : Change : Quantitation

EQUATED.

The Quantitation of (×) Matter = Change of (×) Motion.

Quantitation : Qualitation : : Ion-ation : Polarization

Google

EQUATED.

Polarization of (×) Quantitation = Ion-ation of (—) Qualitation.

Carrying this process through, it finishes with ratio-cination, verifiable demonstration, where, as we saw, change ceases to exist, and we have *completely-unified* knowledge, demonstrated in the shape of a simple, but profound fact. The fact that Religion is ex-plain-able, bars this ratio-nal process from educational institutions.

That is no reason, however, why any studious man, woman, or child should not walk in this narrow, but direct pathway of the truth. The method is so simple that almost any student can grasp it at once, and its instructive qualities are so transcendent as to test the most profoundly philosophic.

Norm-alization is Nature's prescription for confusion — sematical disease. It prepares the proposition for fission. "Multiplication is effected through fission." (Century Dictionary.)

Where multiplication is the static, or condition, production is the dynamic, or execution. Multiplication and production are repectively — and + poles of a horizontal line, where selection and attraction occupy like respective points of the complementary vertical. This statement requires two changes in the pamphlet, namely, the substitution of production for seriation, and attraction for preservation. In short, norm-alization in condition is polarization in working. The proposition is fissate, because norm-al. The term desire fissions into aversion (—) to, and appetion (+) for. The three terms represent the First, Second, and Third Laws of Motion.

When a fundamental principle is re-distilled into a single term, it does and must fission. As Nature is auto-geneous, and consequently her own physician, how do we recognize in the formula a prescription, and how is it applied? Man as the sematical instrument is meditant. Meditation is simply trained nursing. Wherever and whenever man has act-ually served Nature as trained nurse, and been successful, he has done so, by consciously, or unconsciously re-cognizing and respecting sematical laws. He has followed the principles of the prescription, and effected diffusion where there had been confusion. Establishing use, instead of abuse. "The greater the blessing in use, the greater the curse in abuse." The formula, as has been repeatedly shown, is dia-grammatical, and therefore impersonal.

Any one can see at a glance that, as inventor of the Formal Concept, I am only one of Nature's nurses. These fundamental principles, which the formula discovers, are the expressions of the impersonal formula.

This poor attempt of mine to explain it, is mine, is dia-lectical, and personal. If I were a trained (schooled) nurse this part would of course be quite different — much better. But believing it is my duty to explain what little I know, it will be done, Prof. John Venn to the contrary notwithstanding. He says "the presumption must

Google

of course always lie against the man who advances a really novel hypothesis, whether this take the form of proposing a new law of action, or a vast extension of an old one, or even a new agent, but such presumption should not take the form of denouncing him for making it. The more active his fancy and the freer the scope he allows it, the better for him and for us, provided he does not trouble us, and waste our time, so to say, thinking and guessing aloud. All that is wanted is, not restriction of the hypotheses that are made, but only reticence in such as are published or declared. * * * We cannot, therefore, offer even the piece of good advice that he should not be too hasty in forming his hypotheses; we must confine the monition to their too ready publication." (Empirical Logia, p. 399.)

Now the dia-lectical, or *human way of thinking* and reasoning has held Philosophy in its 2500 years' old position for the simple reason that there has been no improvement in teaching. We learn what we are taught. The same method with the same material will give the same result, but different methods with the same stuff will give different effects.

This dia-grammatical, or *natural way of thinking* and reasoning, giving as it does, a demonstration of completely unified knowlege, puts Philosophy, at one step forward, upon a parity with any example of partially-unified knowledge (scientific). They are equally impersonal, and equally verifiable. The teacher is almost beyond comparison in point of dignity — usefulness.

This 2500 years' delay in philosophic movement is a most lamentable commentary on misguided usefulness.

Man's greatest blessing becomes his greatest curse. The dia-lectical method is unsurpassed in æsthetics as the following poem will attest:

"*Some murmur, when their sky is clear*
*And wholly bright to view,*
*If one small speck of dark appear*
*In their great heaven of blue;*
*And some with thankful love are filled,*
*If but one streak of light,*
*One ray of God's good mercy gild*
*The darkness of their night.*

*In palaces are hearts that ask,*
*In discontent and pride,*
*Why life is such a dreary task,*
*And all good things denied;*
*And hearts in poorest huts admire*
*How Love has in their aid,*
*Love that not ever seems to tire,*
*Such rich provision made.*"—ARCHBISHOP TRENCH.

This matchless effort is spiritualized polarity.

Google

Millions of students have asked the question, why

$$+ \times + \text{ gives } +$$
$$+ \times - \text{ gives } -$$
$$- \times - \text{ gives } +$$
$$- \times + \text{ gives } -$$

This natural method of thinking and reasoning broadly distinguishes itself from human methods of thinking and reasoning, by answering this question ex-plan-atorially, demonstrably, as has been shown.

But in explaining a few principles, Nature, in her mathematical dogmatic-must character, requires the discovery of many more, to satisfy the organic norm.

*Organic.*

$\surd$

(Conversion)

$\div$ (Partition) $\times$ (Production)

$\lrcorner$ (Combination) $=$ (Equation)

$\cdot$ (Opposition) $/$ (Composition) $-$ (Negation) $+$ (Position)

The negative $(-)$ pole of Combination is Opposition,
The positive $(+)$ pole is Composition.
The negative $(-)$ pole of Equation is Negation,
The positive $(+)$ pole is Position.
The negative $(-)$ pole of Conversion is Position,
The positive $(+)$ pole is Production.

In the static field the $\cdot$ is affection, the $/$ is effection, and the $\lrcorner$ is election.
In the dynamic field the $-$ is affection, the $+$ is effection, and the $=$ is election.
In the organic field the $\div$ is affection, the $\times$ is effection, and the $\surd$ is election.

Nature, by the operations of the inter-pretative sematical process, has had these nine signs in use for hundreds of years, but the occultation of their *histo-ry*, their *web-like ex plan atory relationship*, is wholly and entirely due to the ignorance concerning norm-alization.

Google

It is re-distillation (rectification) of fundamental principles into single terms, and the further re-distillation of these single terms into single characters which gives us this morphological demonstration. These signs are pure universalizations, not by human convention, but by natural diffusion. Nature's dogmatic must, quietly applied, and unconsciously accepted.

This dis-covery tends to render more distinct the difference between the experimental external world of knowledge (signs), and the observing internal world of experience (consciousness).

It demonstrates the fact that the re-al truth seeker is the Occultist. Not one of those who are interested in "spiritual illumination," or any other emotional stuff, but he who religiously (faithfully) believes in a fixed order, and that it is by mathematical experimentation that this fixed order dis-covers itself. Consequently, worship, in any of its myriad forms is not for the occultist. He works, experiments, and his motto is, "try, try again."

---

CREATION. Moses' account of the creation is, as before observed confined to the production of this single planet, the Earth; and, consequently, comprises only one series of creative operations, which, to suit the genius of his age, is allegorically defined. But every Hebrew scholar must be struck with the grandeur of the clause introducing this detail, together with the importance therein contained, of the *gaseous nature* of the Earth's originative matter, as being consonant with the hypothesis relative to *that* primeval nature, which recent discoveries have induced. To appreciate fully the *depth* of this introductory passage, it must be studied in the original text, since no translation could do justice to its magnificence, its terseness, augmenting its sublimity. No collection of modern words can convey an idea of the profundity of *desolation* and *vacuity* expressed by the short Hebrew words *tohu* and *bohu*; and how unattainable the construction of the *six subsequent words has hitherto proved to be in English*, is apparent from the paucity of our present translation of them, announcing in the noblest terms, as the six subsequent words do, originally, the majesty of creative agency in *actual operation*, as follows: "The Spirit of Elohim moved upon the face of the waters." The word translated "Spirit," and above all, that translated "moved," can never be too closely investigated. It merits the consideration of the learned world to have prizes instituted in every University throughout Europe, to obtain the clearest possible translation of that long, and anxiously contested word, "moved," for the enlightenment of the present generation."—*Elective Polarity, the Universal Agent* (p. 159), by Frances Barbara Burton. London.

Google

A PROBLEM. " If there were a hole throug the earth, and a ball dropped into it, where would the ball stop ? — *School Bulleten.*

This question was discussed, in 1781, by Dr. Nevil Maskelyne, the Royal Astronomer. The late Prof. W. D. Henkle dissussed this question, and publised the following as the result of his conclusions :

1. The ball's initial velocity is zero.
2. Its velocity is greatest when it reaches the center.
3. Its velocity then decreases until it becomes zero on the other side of the earth.
4. It will then fall back, and thus vibrate forever.
5. It will reach the center in 21m. 12⅘sec.
6. It will reach the other side of the earth in 42m. 25⅗sec.
7. It will return to the starting point in 1h. 84m. 51⅕sec.
8. A ball starting at any point below the surface will be exactly as long reaching the center as if starting from the surface, that is, 21m. 12⅘sec.
9. A ball starting one inch from the center would go on beyond the center and return to starting-point in 1h. 24m. 51⅕sec.

---

FIVE PRIZES OFFERED TO INCREASE THE PROFITS OF SCIENTIFIC RESEARCH. (1) A circular area is equal to a square on a line equal to the quadrant of the circumference, and the area of the square is equal to the area of the circle whose circumference is equal to the perimeter of the square.

(2) Doubling the dimensions of the cube octuples its contents, and doubling its contents increases its dimensions between 25 and 26 per cent.

(3) The trisection of an arc of a circle trisects the angle of the arc.

(4) All change depends on Inequality in the adjustment of force with resistance, whereby particles and aggregates approach to and recede from centers, while moving in lines least resisting.

(5) Life is the definite adjustment of different organic changes, and continues or ceases according to the differences in its adjustment with the changes of the environment.

In every case of the above five statements two hundred dollars will be given for proof of its falsity. Claimants for any of said prizes will send their claims to the Secretary of the Smithsonian Institute, who will appoint a capable committee to award said prizes, to be paid in two years by E. J. GOODWIN, M. D., Solitude, Ind.

---

PANDORA. A beautiful woman created by the gods by the order of Zeus to be sent to Epimetheus, brother of prometheus; she had the charge of a casket in which all the evils, passions, and plagues which torment humanity were locked up. This casdet Pandora, led by curiosity, opened, and thus set free all the ills which prey on mankind.

Google

TRANSACTIONS OF THE LONDON LODGE, THEOSOPHICAL SOCIETY. Papers read by it members, and published in pamphlets :

3. On the Higher Aspect of Theosophic Studies. By Mohini M. Chatterji. Dec. 10, 1884.
4. A Synopsis of Baron Du Prel's "Philosophie der Mystik." Bertram Keightley.
5. A Paper on Reïncarnation. Miss Arundale. March 4, 1885.
6. The Theosophical Movement. A. P. Sinnett. June 10, 1885.
7. The Higher Self. A. P. Sinnett. Oct. 28, 1885.
8. The Theosophical Society and its Work. Mohini M. Chatterji. Nov. 25, 1885.
9. A Paper on Krishna. Mohini M. Chatterji.
10. On Mesmerism. A. P. Sinnett.
11. Theosophy in the Works of Richard Wagner. Wm. Ashton Ellis.
12. Buddha's Teaching. A. P. Sinnet.
13. The Relations of the Lower and Higher Self. A. P. Sinnett.
14. Karma in the Animal Kingdom. Mrs. A. P. Sinnett.
15. On Free-Will and Necessity Regarded in the Light of Reïncarnation and Karma. A. P. Sinnett.
16. Faith. "Pilgrim."
17. The Evolution of Humanity. W. Scott-Elliot. Feb. 15, 1893.
18. The Human Aura. A. P. Sinnett. June 5, 1893.
19. The Pyramids and Stonehenge. A. P. Sinnett. Oct., 1892, and Nov., 1893.
20. Masters of Wisdom. Bertram Keightley. March 14, 1894.
21. Vehicles of Consciousness. W. Scott-Elliot. April 23, 1894.
22. The Culture of the Soul. Annie Besant. June 5, 1894.
23. Modern Spiritualism. A. P. Sinnett. Nov. 21, 1894.
24. The Astral Plane. C. W. Leadbeater. Nov. 21, 1894.
25. The Path of Initiation. A. P. Sinnett. May 1, 1895.
26. The Lunar Pitris. Mrs. A. P. Sinnett, and W. Scott-Elliot.
27. Dreams. C. W. Leadbeater. Oct. 25, 1895.
28. The Future that Awaits Us. Annie Besant. Nov. 25, 1895.
29. The Story of Atlantis. A Geographical, Historical, and Ethnological Sketch. Illustrated by four maps of the world's configuration at different periods. By W. Scott-Elliot. Preface by A. P. Sinnett. No. 29 is bound in cloth accompanied with maps.
30. The System to Which We Belong. A. P. Sinnett. March 3, 1896.

---

TRANSACTIONS OF THE BLAVATSKY LODGE, LONDON. 1890–1891. Discussions on the Stanzas of the "Secret Doctrine," Vol. I. Part I, Stanzas I-II (Slokas 1-2). Part II, Stanzas I-IV (Slokas 1 to 5).

TRANSACTIONS OF THE SCOTTISH LODGE, THEOSOPHICAL SOCIETY. Vol. I, Parts 1 to 11, 1891-1894. Vol. II, Parts 12 to 20, 1864-1895. Vol. III, Nos. 1 to 7, 1895. Edinburgh.

Google

## *One Hundred Questions on the United States.*

To the person send to us the largest number of correct answers to these 100 questions on or before February 10, 1897, we will present a bound volume of NOTES AND QUERIES for 1896, and a subscription to the same for 1897. For the second largest number of correct answers we will present a bound volume for 1896, or a subscription for 1897. The answers will be published in the March No., 1897.

1. How many States in the United States January 1, 1897?
2. Which were the thirteen original States?
3. Which of the original States was the last to ratify the Constitution, and what was the date?
4. What State was the first to be admitted to the Union — the fourteenth — and when?
5. What was the last State admitted to the Union, and when?
6. What State has been the birthplace of the most Presidents; how many, and which, Presidents?
7. Which State comprised the territory "New Connecticut"?
8. Which States have two abbreviations?
9. In what State was the center of population in 1890?
10. Which States are the names of Asteroids, and who were their discoverers?
11. Which three States have received the name of "star," and how located?
12. Whot State while a Territory was represented in Congress by one who presented his arguments on the floor in a poem, when, and the Congressman's name?
13. What commonwealth was meant by a noted Congressman when he said: "When I speak of my country, I mean the commonwealth" which I represent"?
14. What State settled the pronunciation of its name by an Act of its Legislature?
15. Which States took their names from rivers that flow through or adjacent to them?
16. Which States received their names from noted persons, and name the persons?
17. Which States are not the names of towns or cities in other States?
18. What vowel does not commence the name of any State?

Google

19. What State did Hon. J. Proctor Knott represent when he delivered his famous speech on "Duluth" as the then prospective great city of the north-west?

20. Which States have adopted no mottoes?

21. Which three States have their names Latinized in their seal?

22. What State has for its motto that which is found on the reverse of our U. S. coins since 1866?

23. Which three States have the first three vowels each an equal (four) number of times?

24. Which two States have the same motto, and what?

25. What State has for its motto, "Gold and Silver"?

26. What State has "Parishes" and "Hundreds" for what others call counties?

27. What State has the greatest length, north and south?

28. Whot State has the greatest breadth, east and west?

29. What State has the largest area, and what?

30. Which States have the word "City" as a part of their capital?

31. Which two Territories have been admitted to the Union by a bill which has already been passed by the House of Representatives?

32. Which three States pay $10,000 a year salary to their Governors?

33. Which States have their capitals named from the Presidents?

34. Which States have their capitals named from writers in the New Testament?

35. The capital of what State means "Red Stick"?

36. The capitals of which States are the names of persons and places B. C.?

37. What two States, in two instances at least, have been contracted in their names and formed into a new name for a town lying adjacent to one of them?

38. Which States took their names from the mountains in them?

39. Which States have their capitals named from a great discoverer?

40. What States are separated by Mason and Dixon's Line?

41. What State is called the "Key-Stone" and why?

42. What State has the largest number of counties, and how many?

43. What State had the largest population, and which the smallest in 1890?

44. What State has the least area?

Google

45. In what one year were the largest number of States admitted to the Union?

46. Which two States pay the largest salary annually to the members of their Legislatures?

47. Which States have adopted the "Golden Rod" as a State Flower?

48. Which of the thirteen original States ratified the Constitution unanimously?

49. In which States do woman suffrage prevail for all officers?

50. To what State do the Apostle Islands belong?

51. What State has a portion of its boundary line between it and its adjacent State an arc of a circle?

52. What State is called the "Centennial State," and why?

53. Which States have each a "Governor's Island"?

54. What States have been used as the Christian names of ladies?

55. What State was originally called Nova Cæsarea?

56. Which States contain a "Christian" town?

57. What State has the distinction of having the oldest town in the Union, and when settled?

58. Where is the center of the United States, provided that Maine, Alaska, and Texas be joined, forming a triangle?

59. What State has a county and city the same name as the State?

60. What famous name predominates as the name of a town or a city in the greatest number of States?

61. Which States begin with a vowel and end with a vowel, and each alternate letter is a vowel?

62. What *pairs* of States pluralized begin with a consonant and end with a consonant and each alternate letter is a consonant?

63. What State begins with a consonant and ends with a consonant and each alternate letter is a consonant?

64. Which States begin with a vowel and end with a consonant and each alternate letter is a vowel?

65. Which States begin with a consonant and end with a vowel and each alternate letter is a consonant?

66. Where is "No Man's Land"? Who was *Noman?*

67. Which States are symmetrical, and geometrically formed?

68. In what State was the center of the United State before the purchase of Alaska?

69. From what author is the motto of the United States taken (*E Pluribus Unum*)? Give reference.

Google

70. Where is the Oregon river: "Where rolls the Oregon, and hears no sound, save his own dashings"?

71. In what State is Sheboygan? and in what is Cheboygan?

72. If a man should count one dollar each second, commencing at seven o'clock A. M., Jan. 1, 1896, counting ten hours a day, recreating at noon one hour, omitting Sundays, at what time will he finish counting the purchasing price of Alaska?

73. What State claims to have the most beautiful peninsula?

74. What other State besides New Hampshire has laid claim to being called the "Switzerland of America"?

75. What letter of the alphabet is not found in the name of any State or Territory?

76. What State is used for a gentleman's Christian name?

77. What State is named in connection with the heroine of a poem by Thomas Campbell (1777-1844), and in what State did the incident occur on which the poem was founded?

78. President Andrew Jackson called himself a South Carolinian. In what State was he born?

79. What one President and one Vice President were born in New Hampshire, and when and where?

80. When was the Territory of Louisiana ceded to the United States by France?

81. What was the original name of Louisiana at the time the Territory was admitted to the Union as a State?

82. What was the first State to be admitted to the Union northwest of the Ohio River, and when?

83. When is a new star added to the constellation of the United States flag after the admission of a new State?

84. What is the English translation of the Latin sentiments found on the Reverse view of the Great Seal of the United States, namely *Annuit Cœptis. Novus Ordo Seclorum?*

85. What State is noted for having places called *Boaz* and *Jachin?* "And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz." (Second Chronicles iii, 17.)

86. What State is just twice as wide (east and west) as it is long (north and south)?

87. A large portion of what State was formerly called Laconia?

88. What was the original area of the District of Columbia, and what is its area now?

Google

89. What State contains in its name all the letters of the name of another State ?

90. What is the extreme breadth of the United States, and the extreme length, exclusive of Alaska ?

91. Which States do not contain a post-office, town, city, or county by the name of Washington ?

92. What State possesses two islands in its adjacent waters named Heroes ?

93. What portion of the United States was named for England ?

94. What State had the name of being the most bloody previous to the late civil war ?

95. Which two States have a portion of the line between them three miles from a river, the line conforming to the course of the river ?

96. There was a book published in Cincinnati, in 1854, entitled "The Existence of the United States in Prophecy," by S. D. Baldwin. What passage in the Bible does the author claim to be prophetic of the United States ?

97. In what State are the White Mountains? Green Mountains ? Blue Hills ? Black Hills ?

98. Through what States flows White River? Red River? Green River ? Black River ?

99. What State, from it shape, has a portion called "Pan Handle" ?

100. What other foreign countries also contain a Union called the "United States" ?

---

RESTITUTIONISTS. What is the belief of the "Restitutionists" ? Why are they thus called ? CANDACE.

The Restitutionists take their name from that word found only once in the New Testament: "The times of Restitution of all things" (Acts iii, 21). The Greek word is *Apokatastaseos*. They believe that what man lost in the fall is now beginning to be restored; that the germ will continue to bud and flourish until it covers the whole earth. They believe that everything is to come back to its original form and purity. Their Sabbath occurs on Saturday, as the original day of worship, and meetings are held Friday evenings, because it is Sabbath eve. The Lord's Prayer is considered most efficacious with the Father. There are other articles of faith besides these indicated from Bartlett's "Dictionary of Americanisms." A weekly paper called *The Restitution*, having "The Restitution of all Things" as it motto is published at Plymouth, Ill.

Google

# *QUESTIONS.*

1. Who said: "Shakespeare was an intellectual ocean whose waves touched all the waves of thought." ATLANTIS.

2. Was the Troas that Paul speaks of, in his Epistle to Timothy (II, iv, 13), the Troy of of the Trojan War?
"The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments." X.

3. Where in books is the first mention of the name *Egypt*? X.

4. Where was the city called the "City of Books?" X.

5. Are there any words proper words that have double letters side by side in the English language? Anthon's Classical Dictionary (p. 26) has *Assooan*, in reference to the Nile from Syene to Cario. X.

6. What do the letters E. S. P. T. S. P. L. stand for, found in some Masonic documents? INITIATE.

7. What was the motto of the Jesuits? A. S. PROG.

8. Who is the author of the book, entitled "Philochristus, or Memoirs of a Disciple of the Lord," pulbished in Boston, 1878? S.

9. I have seen the following quotation credited to Jesus, but I cannot find it in the New Testament. Where is it found? OWEN.
"Ask great things, and the small shall be added unto you; ask heavenly things, and the earthly shall be added unto you."

10. Who said the following, credited to Rev. George Oliver's book, "The Pythagorean Triangle"? M. M.
"God makes himself known to all the world. He fills up the whole circle of the universe, but *makes his particular abode in the center*, which is the soul of the just."

11. What are the names of the steps in the Ladder of Kadosh? Also give an explanation of them. JOHN MARK.

12. Can you give in N. AND Q. a synopsis of the Iliad and Odyssey so your readers can obtain an idea of the same. I will procure the poems and read them. What translation is recommended? A.

13. Which is the correct line as written by Bishop Berkeley?
"Westward the course of empire takes its way,"
or "Westward the star of empire takes its way." W.

Google

# Universal Idealist Union.

UNDER THE DEVICE :

*" For Altruism and Ideality."*

Our appeal for the Universal Alliance of Idealists (July, 1896) has been heard, and the eagerness with which it has been responded to on all sides demonstrates that the time has come for the revival of the ancient Fraternity of Initiates.

Our aim, as we have explained in our personal letters to the Members of the International Board of Directors, is simple and precise. We work

" FOR ALTRUISM AND IDEALITY."

In addressing ourselves to that élite of intelligences which believes in the *Beautiful*, the *True*, and the *Good Ideal*, we have striven toward concentrating, into one universal force, all the isolated efforts of those who long for the reconstitution of that union among men which is the basis of society and on which depends the collective happiness; a union, unfortunately almost completely destroyed under the repeated blows of these three great forms of Egoism : Sensualism, Atheism, and Anarchy.

Resuming the principle with which the ancient sages, philosophers, prophets, and messiahs were inspired, we establish the

UNIVERSAL IDEALIST UNION

on the communion of ideas rather than on the mutuality of material interests.

Google

The Free-Will is, therefore, the faculty of the soul which should, before all, be cultivated in the highest possible measure, and to this object all educational efforts should tend.

The UNIVERSAL IDEALIST UNION is then especially engaged in establishing the principles of a national pedagogy: one which will most contribute to give full play to the mechanism of the human Will; one which will develop most completely the personality of individual contrary to those contemporary methods which endeavor (and with success) to lessen the characteristics of the subject and substitute a factitious, feigned personality, according to the fashion of everybody, uniform, common, trivial and pretentious, education to which we owe all the stupid sins against Religion, the State, Science and Art.

The UNIVERSAL IDEALIST UNION has, then, a scienfific aim, as well as a humanitarian one; it prepares the coming of a permanent Congress of Idealist and Mystic Sciences; while, at the same time, it leads to the advent of Universal Fraternity.

But it is in the name of LOVE that the Union makes an appeal to all the intellectual and spiritual lights for the reconstitution of the flambeau of TRUTH.

We demand the coöperation of all those who *believe*, who *love*, and who *will*, in order to enlarge the already wide circle of our affiliations, and to extend over the surface of the entire globe the network of our Association of "Peace and Good Will," destined to become a religion among religions; a State in the midst of States; a family in the heart of families, so that everywhere may be found men who welcome each other as brothers, as fellow-citizens, as co-religionists, whatsoever may be their races, their countries, and their beliefs.

In finishing, we make an ardent appeal to all the *Mothers*, to those educators par excellence, to those sublime workers to whom we owe the humanity of tomorrow. It is from them especially that we must expect those examples of devotion, those acts of real piety to strengthen us in the practice of manly virtues; it it is for them to guide us in the way which they know so well, that of "*Altruism and Ideality*."

DR. EDOUARD BLITZ, *Secretary*.

Nevada, (Missouri), U. S. A.

Google

## *Theosophical Publications.*

Lucifer. Vols. I to XIX, Nos. 1 to 112, Sept., 1887, to Dec., 1896, Royal octavo. London. Nos. 1 to 17, edited by H. P. Blavatsky and Mabel Collins ; Nos. 18 to 24, by H. P. Blavatsky ; Nos. 24 to 45, by H. P. Blavatsky (excarnated May 8, 1891) and Annie Bessnt ; Nos. 45 to 112, by Annie Besant and G. R. S. Mead.

Mercury. Vols. I to III, Aug., 1894, to Dec., 1806, No. 5. San Francisco, Cal. Edited by William John Walters.

The Theosophist. Vols. I VI, Oct., 1879, to Sept., 1885, with Suppements separately, Jan. to Sept., 1884, quarto ; Vols. VII to XVIII, No. 3, Oct., 1885, to Dec., 1896, octavo ; Vols. I to IV, No .4, Bombay ; Vols. IV, No. 5, to Dec. 1896, Madras, India. Vols. I to VIII, conducted by H. P. Blavatsky ; Vols. IX to XVIII, No. 3, conducted by H. O. Olcott.

The Path. Vols. I to X, April, 1886, to March, 1896. New York. Edited by W. Q. Judge (excarnated March 21, 1896). Changed to Theosophy, Vol. XI, 9, April to Dec., 1896. New York. Edited by E. T. Hargrove.

The Irish Theosophist. Vols. I to V, No. 3, Oct. 1892, to Dec. 1806. Dublin. Edited by D. N. Dunlop.

The Brahmavâdin. Vol. I. Nos. 1 to 26, Sept., 1895, to Aug., 1896 ; Vol. II, Nos. 1 to 6, Aug. to Dec., 1896. Madras. (Walter Goodyear, agent, Box 2773, New York.)

The Vahan. Vols. I to VI, Aug., 1891, to Dec., 1896, No. 7. London. Edited by G. R. S. Mead. Quarto.

The Lamp. Vols. I to III, No. 5, Aug., 1894, to Dec., 1896. Toronto Canada. Edited by Albert E. S. Smythe.

Theosophy in Australia. Vols. I and II, No. 9, April, 1894, to Dec., 1896. Sydney. Edited by J. C. Staples.

The Theosophic Isis. Vol. I, Jan. to Dec., 1896. London. Edited by H. A. W. Coryn.

The Theosophical News. Vol. I, June (22), to Dec, 1896 ; weekly. Boston, Mass.

The Oracle. Vols. I and II, No. 6, July, 1895, to Dec., 1896. Boston, Mass. Edited by Charles H. Mackay.

The Arya Bala Bodhini. Vols. I and II, Jan., 1895, to Dec., 1896, Madras, India. Conducted by S. V. Rangaswami Aiyangar.

The Theosophic Gleaner. Vols. I and II (Pauses) to VI, No. 4, Sept., 1891, to Dec., 1896. Bombay, India.

The Buddhist. Vols. I to VIII, 1888 to 1896. Columbo, Ceylon.

Awakened India. Vol. I, No. 6, July to Dec., 1896. Madras, India.

Ourselves. Vol. I, Jan. to Dec., 1896. London. Edited by C. H. Collings.

Google

## *Books, Pamphlets. Exchanges.*

LECTURES ON MYSTICISM AND TALKS ON KINDRED SUBJECTS. By C. H. A. Bjerregaard. "We searched it out — it is right: Hearken! And thou, know for thyself."—*Job* v, 27. Privately printed for the classes to whom the lectures were delivered in Chicago, April 17-19, 1896. Octavo, pp. 112. Chicago, 1896. Received from the author.

This neatly printed work contains the full lectures before the Chicago classes including all the extracts which were indicated for reading at their delivery. Thus all the material which related to each individual position in The Temple as reflected by color, etc., is now found in this volume. There were eight lectures.

THE VICTORIAN CANON. "Our Race Series V," No. 17, 4th quarter, 1896. Price, 75 cents; subscription for Series, $2.00. A serial devoted to the study of the Anglo-Saxon Riddle. "The Victorian Canon," from Menophres, 1322 B. C., O. S., via Ptolemy, Censorinus and Theon, to Victoria Regina, 1896 A. D., N. S. Facts of Record. Dan. ii, 44. By C. A. L. Totten. "Truth against the world" (motto of the ancient Kumree). This duodecimo of 168 pages, with a chart, trace the line of descent as above stated, with collateral testimony relating thereto. Eight volumes have preceded this one, all of which can be had for $3.65. Address Editor of "Our Race," Box 1333, New Haven, Conn.

PRACTICAL GUIDE TO SPIRITUALISM. How to investigate, with complete instructions. By Capt. Gea. W. Walrond, Granite Buildiug, 1228, 15th St., Room 15, Denver, Colo. Price, 10 cts.; 3 for 25 cts.

POPULAR ASTRONOMY. Published monthly. W. W. Payne and H. C. Wilson, editors. $2.50 a year. Vol IV, No. 7 commences with 1897. Northfield, Minn. Goodsell Observatory of Carleton College.

THE ORACLE. "Herald of a New System of Theosophy." Edited by Charles H. Mackay, Founder West Gate Brotherhood, 39 Springfield Street, Boston, Mass. Send two-cent stamp for sample copy, or 50 cents for years' subscription.

THE FLAMING SWORD. A sixteen-page monthly, radical, rational, and racy reform paper; edited by a staff of able writers. A revolutionizer of thought. Send for a sample copy. Guiding Star Publishing House, Washington Heights, Chicago, Ill.

THE BIBLICAL WORLD. William R. Harper, editor. Chicago, Ill. $2.00 a year strictly in advance. Now in its VIIIth volume. This monthly is a continuing of The Old and New Testament Student. Also, "The American Journal of Theology," a new quarterly, will begin with 1897, published at $3.00 a year, designed to publish only such articles as are thoroughly scientific in their method.

MAINE FARMERS' ALMANAC. No. 79 for 1897. By Daniel Robinson. Published by Charles E. Nash, Augusta, Maine. Price, ten cents. Contains the usual astronomical calculations, and a great and useful variety of information for all classes, mathematical problems, solutions, riddles, puzzles, etc.

Google

MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*"Earth must be raised to Heaven, or Heaven lowered to earth."*-STEARNS.

VOL. XV. FEBRUARY, 1897. No. 2.

## *Height of the King's Chamber in Great Pyramid.*

The late lamented Amelia B. Edwards never entered the Great Pyramid, but writes of it in most positive fashion, thus :

"Recognising how clearly the place (the country about the pyramid) is a great cemetery, one marvels at the ingenious theories which turn the pyramids into astronomical observatories and abstruse standards of measurement. They are the grandest graves in all the world —and they are nothing more."

In this passage this eminent Egyptologist places herself among those who adhere to the tomb theory of the pyramid, and I quote her because she so exactly and clearly defines this position. This view was held by Herodotus and those who followed him until the middle of the 17th century. Bishop Cumberland of Peterborough suggested vaguely in 1685 that the dimensions were probably so regulated as to contain whole numbers of then existing standards of measure. A curious work, ascribed to Greaves, but published a half century after his death, in 1706, boldly claimed that the Pyramid was a metrological monument built to preserve certain weights and measures. In France, Paucton in 1780, and Romé de l'Isle in 1789, upheld similar views.

Finally, with the splendid discovery of John Taylor, scarcely a generation ago, the modern school of pyramid metrologists sprang into existence. John Taylor's discovery was that,

Twice the pyramid height : the perimeter of its base :: 1 : $\pi$.

Pyramid students are familiar with the wonderful harmonies and

Google

results since obtained by Smyth in England, Totten in this country, and by others.

But the metrological theory has been so furiously assailed, and by scientists of such splendid fame as Proctor and Barnard, that every new confirmation of the theory becomes of value.

Since my attention was first drawn to the subject, more than a score of years ago, I became convinced first of the strong probability of the truth of the theory; and second, that if it was true, every dimension, interior and exterior, was *necessary*.

Particularly must this last statement be true of the so-called King's Chamber, "the sanctum sanctorum of the edifice," as Totten calls it. He and others have splendidly accounted for the height of the lower course of masonry in that chamber, and for the portion "marked off" by the thick granite floor; but so far as I have been able to find, no one has attempted to suggest why the height of the chamber above the floor was fixed at the point that it was. The cubic contents of the whole room, either with or without the granite flooring, is a figure incommensurable with the coffer, the "marked off" floor, the cubic contents of the pyramid, or any other pyramid-capacity measure. Nor is it enough to suggest that *five* times the lower course was taken; for, according to Totten, the cubic contents, total, of this lowest course is "4,000,000 cubic inches exactly"; while the cubic contents of the whole room is "20,036,252.7789+ cubic inches," or *more* than five times as much. If indeed this chamber and the whole edifice form parts of one metrological monument, we have a right to expect closer approximations than this. Further, it would seem a rather trivial insistence upon the use of *five* in view of the extremely accurate and remarkable manner in which that number is indicated.

The reasons for the special length and breadth have been exhaustively worked out by Lieut. Totten. Given, these two fixed dimensions, the problem became, for the architects of the wondrous structure, what should be its height? The solution must of course be in exact and perfect harmony with the whole system of metrology.

Our problem is the reverse one: Given the height, to discover the reason for its selection. I have pondered over this for years and have covered innumerable sheets of paper with complicated calculations the very complexity of which made me certain that I was on the

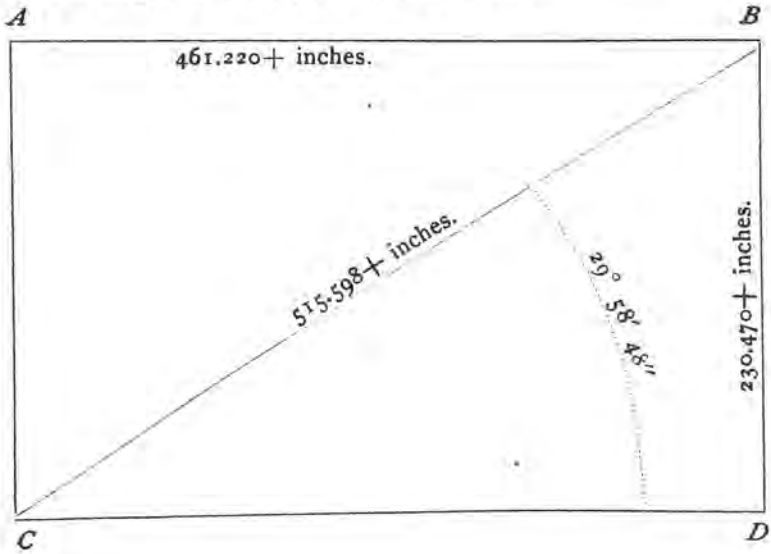
Google

wrong track. At last, I adopted my favorite method in such problems, that of exclusion. What had the chamber been shown to reveal, and by the use of what factors in its construction? The answer: Perfect systems of linear measure, capacity, weight, earth-density, temperature, specific gravity, and time; also, by use of the air channels, the angle of 30° and that of the upper culmination of the pole-star. In the determination of these, all the rectangular measures, except the height above the granite floor, came into play.

That was my clue. Was it not possible that the *cubical diagonal* of the room, which of course would depend for its *length* and *angle of inclination* upon the height, was it not possible its length or angle of inclination was important? If so, then the otherwise incommensurable height became comprehensible and *necessary* in conformity with the conditions of the general theory.

MY RESULTS.

The length of the chamber is 412.529+ inches.
The breadth of the chamber is 206.264+ inches.
The height, above the granite floor, is 230.470+ inches.
The diagonal, on floor, is 461.220+ inches.




Google

Let $A\,B\,C\,D$ represent a vertical, diagonal section of the King's Chamber, taking the top of the granite floor as the base. Than will $D\,B$=230.470+ inches ; $C\,D$=461.220+ inches, the floor diagonal ; and $C\,B$ = the cubical diagonal. Required, the angle $B\,C\,D$. Any one can perform the simple operation. The result is 29.98002+°. Transforming this into the ordinary notation, it becomes 29° 58′ 48″+.

Now turn to Vol. II of Piazzi Smyth's great book, "Life and Work at the Great Pyramid." Section III is devoted to "Angular Measures, Astronomical," and pages 180–183 are devoted to "Latitude Observations." The final result for latitude north, of Great Pyramid, is

$$+\,29°\ 58'\ 51''\ ''$$

But, with the carefully selected height of the King's Chamber, the included angle between the floor and cubical diagonals is

$$+\,29°\ 58'\ 48''$$

or a variation of 3″, which is less than the variations between the ten observations from which Prof. Smyth obtained his result.

I am inclined to believe that many scores of the reader of NOTES AND QUERIES can fully appreciate my feelings when that particular angle flashed before my eyes. The final discovery of my many years' problem was reached on Thanksgiving Day, and made it appropriate and memorable to me. I consider it a beautiful and important one for these reasons : Theoretically the pyramid should be situated exactly in latitude North 30°. That it was not so placed, and why, is fully explained by Prof. Smyth, who shows that the true theoretic latitude is 29° 59′ 12″, and that to have carried the pyramid the extra 21″ north "would have taken the building off its noble hill and buried it ingloriously in a broad bay of sand." Be it noted in passing that Prof. Smyth claims for his determination of the latitude, that is, 29° 58′ 51″, that it is "accurate probably to within 3″." And 3″ is *precisely the variation found in the angle as registered in the King's Chamber*. I am compelled to believe that the special height given the chamber was carefully measured to bring out the very angle I have discovered and thus *prove* that the architects knew the precise latitude and amount of variation from the theoretic angle. They had sufficiently

Google

indicated their desire to place it where theory demanded by building the pyramid at the utmost northern verge of the hill. It would have been much more easy to indicate an angle of 30° ; all that would have been necessary would have been to order the workmen to make the height from granite floor to ceiling exactly one-half the floor diagonal instead of the seemingly arbitrary 230.470 inches which now is shown to be *necessary*.

Of course, it is impossible to measure to absolute accuracy the height of the King's Chamber now, and I have taken a general mean from which I deduce my angle of 29.98002+. Totten uses 230.328; La Grange by another method deduces a diagonal of 515.165, etc. Petrie is my authority largely.

The extreme variations of angle *A C B* are between 29° 58′ 32″+ and 29° 59′ 24″±. Smyth makes it 29° 58′ 51″±3″. I make it 29° 58′ 48″+ Mean of the four determinations 29° 58′ 53″, or within 2″ of Piazzi Smyth's determination.

This is not the only, nor the last pyramid problem. Other exquisitely beautiful and convincing proofs of the marvelous skill and wisdom of its architects are waiting to tell their story. What I have done others can do, and far better. Will not some of the readers of NOTES AND QUERIES delve in this rich mine and let us see the gems they find.

L. H. AYMÉ, Chicago, Ill.

---

GREEKS OR GRECIANS. Does Homer use Greeks or Grecians in the Iliad or Odyssey when speaking of the forces against Troy? J.

Homer never uses the the words Greeks or Grecians. He uses the older terms when speaking of them, such as Argives; Daneans, and Acheans. But in some of the other classics the terms Hellenes, Pelasgians, and Athenians are used.

Among the epithets applied to Jove by Homer are the following:

The thunder, Iliad I, 464; cloud compelling Jove, 517; sire of gods, 554; sire of gods and men, 666; majesty of heaven, 693; austere Saturnius, 714; supreme of gods, II, 491; omnipotence of heaven, 521; avenging god, 955; inviolable king, III, 144; eternal Jove, 348; monarch of the sky, IV, 95; he who shakes Olympos with his nod, V, 1108; the almighty power, VI, 320; imperial Jove, VII, 230; heaven's great father, VIII, 293; Panompæan Jove, 300; the Olympian sire, 401; Pelasgic Dodonæan Jove, XVI, 285, ethereal king, Odyssey, IX, 76.

Digitized by Google

LADDER OF KADOSH. (Vol. XV, p. 32.) The seven steps of the mysterious Ladder of Kadosh are given as follows in Mackenzie's Cyclopædia of Masonry :

This ladder is composd of two sides, with seven steps to each side. The first side to the right is called Oheb Eloah, or " the love of God " ; the second side is called Oheb Kerobo, or " the love of the neighbor."

Steps — 1. Justice. 2. Innocence. 3. Suavity. 4. Firmness. 5. Great work. 6. Responsibility. 7. Prudence.

Another work, " mysteries of Masonry," give the steps differently :

1. Isedakah — righteousnes. 2. Shor-laban — (white ox) love 3. Mothok — sweetness. 4. Emunah — truth in disguise. 5. Hamal saggi — great labor. 6. Sabbal — patience. 7. Gemulah, Binah, Tebunah — retribution, intelligence, prudence.

" The ladder with seven steps was used in the Indian mysteries to designate the approach of the soul to perfection. The steps were denominated gates more generally. The meaning is undoubtedly the same ; for it is observable that Jacob, in referring to the lower step of the ladder, exclaimed, ' this is the house of God, and the gate of heaven." Here we find the notion of ascending to heaven by means of the practice of moral virtue, depicted by the Hebrew patriarchs, and the idea of a ladder." — *George Oliver.*

---

E. S. P. T. S. P. L. (Vol. XV, p. 32.) The inquirer will find the information sought for in Ford's Masonic Dictionary. The letters stand for Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. These are the locations of the seven churches of Asia, of which the author of the Apocalypse speaks. These names are used in some of the upper degrees of Masonry.

MOTTO OF THE JESUITS. (Vol. XV, p. 32.) Ford's Masonic Dictionary also gives the information to this inquirer. *Ad Majoram Dei Gloriam*, or " To God's greater glory," is said to be the motto of the Jesuits.

GOD AT THE CENTER. (Vol. XV, p. 32.) It was Lucian that put the words quoted into the mouth of Cato.

SAYINGS OF JESUS. (Vol. XV, p. 32.) There are many quotations of Jesus found in the Church Fathers, the Apocryphal New Testament, and other books. A collection of these saying was published in NOTES AND QUERIES, Vol. V, p. 34.) There is a collection also published in the " Apocryphal Life of Jesus," by Bernhard Pick, New York, 1887.

Google

"WESTWARD THE COURSE OF EMPIRE TAKES ITS WAY." (Vol. XV, p. 32.) The first line quoted by rhis correspondent is the correct one. The poem in which it is found we reprint below. Its author was Dr. George Berkley, to whom Pope assigned "every virtue under heaven." He was born at Thomaston, county of Kilkenny, in 1864. He was a poet as well as a mathematician and philosopher, and had he cultivated the lighter walks of literature, he might have shone with lustre in a field which he but rarely visited. It was when he was inspired with his transatlantic vision that he penned the following that seems prophetic of fast accomplishing greatness of the new world ;

## LINES ON THE PROSPECTS OF PLANTING ARTS AND LEARNING IN AMERICA.

*The muse, disgnsted at an age and clime,*
*Barren of every glorious theme,*
*In distant lands now waits a better time,*
*Producing subjects worthy fame.*

*In happy climes, where from the genial sun*
*And virgin earth, such scenes ensue,*
*The force of art by nature seems outdone,*
*And fancied beauties by the true.*

*In happy climes, the seat of innocence,*
*Where nature guides and virtue rules,*
*Where man shall not impose for truth and sense*
*The pedantry of courts and schools.*

*There shall be sung another golden age,*
*The rise of empire and of arts,*
*The good and great inspiring epic rage,*
*The wisest heahs and noblest hearts.*

*Not such as Europe breeds in her decay ;*
*Such as she bred when fresh and young,*
*When heavenly flame did animate her clay,*
*By future poets shall be sung.*

Westward the course of empire takes it way,
*The first four acts already past,*
*A fifth shall close the drama with the day ;*
*Time's noblest offspring is the last.*

Google

"THE GOSPEL OF JESUS." What do you know about Gibson Smith and his Apocryphal Gospel of Jesus? I have owned a copy many years, and have considered it a fake. If a fiction, what was the object in writing it? I wish some one would give what they know about this book and it author in this magazine. B. C. M., Denison, Tex.

We have the book referred to and will here give the entire title:

"The Gospel of Jesus. Compiled by his Disciple Matthew, from his own memoranda, and those of Peter, Luke, Mark, and John; and lastly revised by Peter. Also, the Acts of the Eleven Disciples; the Epistle of Peter to the Chapelites; the Acts of Paul and the Jewish Sanhedrim; and the Contents of the History of Jesus by Peter. Translated from parchments manuscript, in Latin, and found in the Catacombs under the City of Rome. Edited by Rev. Gibson Smith." Duodecimo; cloth, pp. 136. South Shaftsbury, Vt.

The editor's preface contains the following statement in its opening:

"In order to escape death at the hands of their persecuting enemies, the early Christians who were living at Rome fled to the catacombs, which extend for several miles in various directions under the city. There, in these vaults, where repose the ashes of the ancient dead, they held their religious meetings. The parchments from which this work is translated were found in these same catacombs, carefully concealed within one of the walls; and it is not an unreasonable thing to believe that they were placed there by those persecuted Christians in the very first age of Christianity, to prevent their being seized and destroyed. The manuscripts appear to be very ancient. They are parchment rolls, much worn, though very well preserved, with the exception of that which contains the History of Jesus. The language is Latin. The letters are *uncial* or large, nearly round, and not joined by any hair-lines. This is evidence of their antiquity. From the size of the strokes, the letters seem to have been made with a style. The ink seems to have been of a composition of lamp black, or charcoal and oil. The writing on some of the rolls is faded to a yellowish cast, yet legible. On others it retains its black color. Now if these writings are forgeries, they must have been executed at a very early period; and, allowing the supposition, what could have induced their author, or others, to conceal them so carefully in the vaults of the catacombs, where, by mere accident, the place of their concealment was discovered? But the idea of forgery is not admissible here. The writer who could put forth the sublime, beautiful, perfect moral teachings found in this volume could not be guilty of forgery. The man who uttered the sayings of this book must have been more than a Plato or a Socrates. He could have been no other than Jesus, inspired from on high."

Can any of our readers give any account of the editor of this volume, Rev. Gibson Smith, or the authenticity of these munuscripts?

Google

# *Synopses of the Iliad and Odyssey.*

## THE ILIAD.

I. In the tenth year of the war, Apollo plagues the Greeks, because the daughter of Chryses, his priest, has been taken by Agamemnon, who, being required to restore her, wrongs Achilles by depriving him of his captive, the maiden Briseïs. Thereupon Achilles retires from the war, and Zeus swears to Thetis, this hero's mother, that the Greeks shall rue this wrong done to her son.

II. Zeus sends the dream-god to the sleeping Agamemnon, and beguiles him to marshal all his host for battle. An assembly of the Greek army shows that the general voice is for going back to Greece, but, at last, the army is rallied. A catalogue of the Greek and Trojan forces.

III. The Trojan Paris having challenged the Greek Menelaus to decide war by single combat, a truce is made between the armies. Helen and Priam survey the Greek host from the walls of Troy. In the single combat, Aphrodite saves Paris.

IV. The Trojan Pandarus breaks the truce. Agamemnon marshals the Greek host. The armies join battle.

V. The prowess of the Greek Diomede, who makes great slaughter of the Trojans, and, helped by Athene, wounds even Aphrodite and Ares.

VI. Diomede and the Lycian Glaucus (a Trojan ally) are about to fight, when they recognize each other as hereditary guests-friends, and part in amity. Hector goes from the battle to Troy, and before sallying out again, bids farewell to his wife Andromache.

VII. Single combat of Hector and Ajax. Burying of the dead. The Greeks build a wall to protect their camp by the Hellespont.

VIII. Zeus, on Olympus, commands the gods to help neither side; and then, going down to Ida, gives the Trojans the advantage over the Greeks. At Hector's instance the Trojans bivouac on the battle-field.

IX. Agamemnon sends envoys (Odysseus, Ajax, Phœnix) by night to Achilles, offering to restore Briseïs and to make amends, but Achilles rejects the offer.

X. Odysseus and Diomede, going by night towards the Trojan camp, slay Dolon, a Trojan spy; then they slay the sleeping Rhesus, chief of the Thracians, and take his horses.

Google

XI. Agamemnon does great deeds, but in vain ; many of the leading Greek chiefs are disabled ; and Patroclus, sent by Achilles to ask about the wounded physician Machaon, learns that the plight of the Greeks is desperate.

XII. The Trojans, led by Hector, break through the wall of the Greek camp.

XIII. Zeus turns his attention for awhile away from the Trojan plain ; the sea-god Poseidon, watching from the Peak of Samothrace, seizes the moment to encourage the Greeks. The Cretan Inomeneus does great deeds.

XIV. The sleep-god, and Hera, lull Zeus to slumber on Ida. Poseidon urges on the Greeks, and the Trojan Hector is wounded.

XV. Zeus awakens on Ida. At his bidding, Apollo puts new strength into Hector. The Trojan host presses again on the Greek ships. Ajax valorously defends them.

XVI. Patroclus intercedes with Achilles for the Greeks, who lends him his armor. In the guise of his friend, Patroclus takes the field, and drives the Trojans from the ships, and at last is slain by Hector.

XVII. The Greeks and Trojans contend for the corpse of Patroclus. Menelaus does great deeds.

XVIII. Achilles learns of the death of Patroclus, and makes a great moan for him ; at the sound thereof, Thetis, his mother, arises from the sea, and comes to her son. She persuades the god of fire, Hephæstus, to make new armor for Achilles. The shield wrought by Hephæstus is described.

XIX. Achilles renounces his wrath. He is reconciled to Agamemnon before the assembly of the Greek host. He makes to go forth to war with them ; the horses are yoked to his chariot ; when the horse Xanthus speaks with human voice, and foretells the doom of Achilles.

XX. The gods come down from Olympus to join in the fight on the Trojan plain, some with the Greeks, some with the Trojans. Achilles fights with Aeneas, who is saved by Poseidon, and with Hector, who is saved by Apollo.

XXI. The river-god Scammander fights with Achilles, who is saved by Hephæstus.

XXII. Achilles fights with Hector, and chases him thrice around the walls of Troy. Zeus weighs in golden scales the lots of Achilles and Hector. Hector is doomed to die. Apollo deserts him, while Athene encourages Achilles. Achilles slays Hector.

Google

XXIII. The spirit of Patroclus appears to Achilles, and craves burial for the corpse, which iscared for and buried on a great pyre, with slaying of many victims ; twelve Trojan captives are slain, and cast on the pyre. Games follow, in honor of the funeral.

XXIV. As Achilles daily drags the corpse of Hector around the barrow of Patroclus, Apollo pleads with the gods, and Zeus stirs up Priam to go and ransom the body of his son. The god Hermes, in disguise, conducts the aged king across the plain ; Achilles receives him courteously, and accepts the ransom ; and Priam goes back to Troy with the corpse of Hector, to be mourned and buried.

---

THE ODYSSEY.

I. It is the tenth year since the fall of Troy. Odysseus is now detained by the nymph Calypso in Ogygia, an isle of the far west; while his wife, Penelope, in Ithaca, is beset by suitors, lawless men, who feast riotously in the house, as though it were their own. In the council of the gods, Athene urges that Poseidon, the sea-god, has vexed Odysseus long enough ; and she herself goes to Ithaca, and stirs up Telemachus to go in search of his father.

II. Telemachus calls an assembly of the Ithacans, and appeals to them to protect his rights ; but the suitors mock him, and nothing is done. Athene, however, disguised as a chief named Mentor, gets him a ship. wherein Telemachus, with the supposed Mentor, sails for Pylos, in Elis.

III. Nestor, the old king of Pylus, receives them hospitably. At the banquet, " Mentor " vanishes, and Nestor perceives that their guest has been the glorious Athene, to whom he pours a drink-offering. Then Telemachus sets out for Sparta with the son of Nestor, Peisistratus.

IV. Menelaus, king of Sparta, receives them, and his wife Helen knows Telemachus by his likeness to his father. Having learned that his father is in Calypso's isle, for Menelaus had been told this by the seer Proteus, in Egypt, Telemachus prepares to return to Ithaca. Meanwhile Penelope hears of a plot by the suitors to slay her son ; but Athene comforts her in a dream.

V. The gads at last send Hermes, and tell Calypso to let Odysseus go ; and she obeys. Odysseus builds himself a flat-bottomed vessel, not simply what is called a raft, and puts to sea. On the 18th day his old enemy Poseidon espies him, and wrecks him ; but the sea-goddess Ino (Leucothea) gives him a veil which buoys him up, and at last he comes ashore at the mouth of a river in Scheria, the land of a great sea-faring folk, the Phaeacians.

Google

VI. Nausicaa, daughter of the Phaeacian king, Alcinous, comes down to the river with her handmaids, to wash linen, and having done this, they play at ball. Their voices awake the sleeping Odysseus; he entreats their pity; and Nausicaa shows him the way to her father's city.

VII. King Alcinous and his queen, Arêté, receive Odysseus in their splendid palace, and Odysseus tells his adventures since he left Calypso's isle.

VIII. Alcinous calls an assembly of the Phaecians, and it is resolved that the stranger shall have a ship to take him home. Games are held. Then at a feast given by the king, the minstrel Demodocus sings of Troy; the stranger weeps; and the king presses him to tell his story.

IX. Odysseus tells how, on leaving Troy, he came to the Cicones, in Thrace; afterwards to the Lotus-eaters; and then to the land of the Cyclops, where he put out the one eye of Polyphemus.

X. His adventures with the wind-god Aeolus; with the Laestrygonians; and with the enchantress Circe.

XI. How he went down to Hades, the place of the dead, and spoke with many spirits of the departed.

XII. His adventures with the Sirens, and Scylla and Charybdis; and how his comrades ate the sacred oxen of the sun in the isle of Thrinacra; wherefore they all perished at sea, and he came alone to Calypso's isle, Ogygia.

AIII. The Phaecians take Odysseus back to Ithaca; and, as they are returning, Poseidon turns their ship to stone. Athene appears to Odysseus in Ithaca; changes him into the likeness of an old beggar-man; and counsels him how he shall slay the suitors.

XIV. Odysseus converses with his old swine-herd Eumaeus, who knows him not.

XV. Telemachus returns to Ithaca, and seeks the dwelling of Eumaeus.

XVI. Odysseus being temporailly restored to his proper form by Athene, reveals himself to his son. They concert a plan for slaying the suitors.

XVII. Telemachus goes to the town. He keeps his father's return a secret from his mother, telling her only what he heard abroad. Odysseus, once more the old beggar-man, comes to the house with Eumaeus; the dog Argus knows his disguised master, and welcomes him, and dies.

Google

XVIII. The disguised Odysseus has a fight with us, a beggar living on the alms of the suitors, who continue their revelry and insolence.

XIX. Penelope speaks with the poor stranger, when she knows not her lord, and tells him how she has baffled the suitors by delay. She promised to make her choice as soon as she should have woven a web, and every night she undid the day's weaving. Eurycleia, the old nurse, washes the stranger's feet ; by a scar she knows Odysseus ; who charges her to be secret.

XX. Odysseus is troubled in his soul, as he lies awake in the porch of the house. Athene appears and comforts him. While the suitors are reveling, the seer Theoclymenus, who has second-sight, fotesees their doom in a dread vision ; but they heed him not.

XXI. Penelope proposes to the suitors that they should try their skill with a bow which the hero Eurytus had once given to Odysseus. Not one of them can even bend it; but the stranger (Odysseus) strings it with ease, and sends an arrow through the holes in twelve axe-heads, set up one behind another.

XXII. At that instance Odysseus casts off disguise ; and with his son, and two trusty followers, he falls on the suitors in the palace-hall, and slays them ; and the faithless serving-maids of the house are hanged.

XXIII. The nurse Eurycleia tells Penelope that Odysseus has come home ; the wife recognizes her lord, and hears from him the sum of his wanderings. Odysseus resolves to withdraw for a while to a farm some way from the town, to see his aged father Laertes.

XXIV. The god Hermes leads the shades of the suitors down to Hades. Odysseus finds Laertes working in his garden, and reveals himself to his father. The Ithacans bury the suitors, and, after debate, resolve to avenge them ; but are worsted by Odysseus and his following, and submit. Then the goddess Athene makes peace and a solemn covenant between Odysseus and his leiges in Ithaca. (These synopses are published in answer to the request, Vol. XV, p. 32.)

As to a translation to be read, inquired for, we will say that if he desires to read the Iliad for the story alone, let him read a prose translation, say Theodore A. Buckley's or John Purves', London ; and for the Odyssey read Theodore A. Buckley's, London, or George H. Palmer's, Boston. But if he desires to read *Homer*, for poetry's sake, or for critical and philological reasons, then some other translations could be recommended.

Google

POSTHUMOUS MEMOIRS OF HELENA PETROVNA BLATATSKY. Dictated from the Spirit-World, upon the typewriter, independent of all human contact, under the supervision of G. W. N. Yost, to bring to light the things of truth, and affirm the continuity of life and the eternal activity of the soul immortal.

"Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it."—ABRAHAM LINCOLN.

Given to my Astral friend and associate, Joseph M. Wade.–H. P. B.

FIAT JUSTITIA, RUAT CŒLUM, HOC TEMPORE.

Published by Joseph M. Wade. Boston, Mass., 1896. 212 pages. Price of the volume by mail, 50cents.

The introductory explanation says: "I give this book to the world precisely as it was given to me, changing only the word 'Spiritualism' to 'Spiritism,' and 'Spiritualists' to 'Spiritists,' that being the meaning intended; for 'Spiritualists' are few and often thousands of miles apart. The memoirs were given to me in the following manner: I was investigating materialization and precipitation of paintings and letters, as usual I being the only sitter, or audience. I had a long talk with James Freeman Clarke, Michael Faraday, and many of the most notable men who have lived in past ages; all materialized. During that evening they told me to get a *new* Yost typewriting machine, and place it in the cabinet with some folio paper. This proposition was entirely new to me. I secured the machine and paper and placed them upon the table in the *cabinet*, which was in the corner of a parlor, I sitting about twelve feet from the cabinet, and the medium perhaps five feet. The parlor was darkened, making the cabinet perfectly dark. In perhaps one minute after the conditions were made the typewriting machine began to work, as rapidly as it was possible for a machine to run. The spirit of George W. Stevens, an army officer, was given as the operator, and Mr. G. W. N. Yost, the inventor of the typewriting machine used, who died over a year ago, superintended the operation, while Madame Blavatsky dictated her own memoirs. Other matter was dictated and will appear at the end of the book. This matter was dictated by the individuals whose names are signed to it. During the materializing seances Madame Blavatsky would often sit inside the cabinet, with her head outside, having forced the entranced medium from her chair, and at such times she would ask me to draw my chair up near to her, so that our heads would be only about twelve inches apart, when she would talk about what pertained to her life history and what was near and dear to her —the Theosophical Society."

These memoirs give a resumé of the life of a remarkable woman, the most of which is familiar to all those who have read her work. The manner in which these memoirs are claimed to be received we will not pass juddment upon. The book will be read by all, whether friend or foe. We personally know this "friend and associate," of Madame Blavatsky, the publisher of the memoirs, and have read and profited by his booklets, and other publications.

Google

## *Replies to Correspondents.*

*Theodore.* Your question is a proper one. There is but a slight difference in definition between prologue, proem, and exordium ; all these words are used by translators in reference to the six lines of text of the *Iliad*, as illustrated by translations in this magazine (XIV, pp. 129, 224, 318); perhaps "Exordium" is more generally used. The *Odyssey* has text as the exordium. An introduction and prolegomena are longer, the latter more especially giving an account of the work in the past and the present, translations, etc.

*W. H. L.* You have two persons confounded together. Thomas Taylor was born 1758 and died 1835; he was an eminent Grecian scholar, and generally called the Platonist; he translated many of the ancient authors. His translations number 65 distinct volumes, besides many magazine articles; a catalogue of these has been published in this magazine (XI, pp. 17-25). Many of his works are out of print.

Tom Taylor was born 1817 and died 1880, being at the age of 18 at the former's decease. Tom Taylor was an English dramatist.

*J. W.* We often ask ourselves which is right, and most accurate of the two versions. Here are the translations of the verse :

"O deliver not the soul of thy turtle-dove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever."— Common Version, *Ps.* lxxiv, 19.

"O deliver not the soul of thy turtledove unto the wild beast : Forget not the life of thy poor for ever."—Revised Version, *Ps.* lxxiv, 19.

The italicized words are supplied in the Common Version and are not found in the original text. The Revised Version has "wild beast" for "multitude," and again "life" for "congregation."

Now turn to the "Lord's Prayer" (Matt. vi, 9-13) and compare the two versions. The Common Version has the simple, innocent request, "deliver us from evil." The Revised Version supplies the italicized word "*one*," making it read, "deliver us from the evil *one*," thus introducing a personal *devil* into this child-like petition, and this is done in the last quarter of the nineteenth century!

*Philomathes.* The "14 challenge problems," by John D. Williams, were printed in this magazine in 1892 (X, p. 270), followed with a bibliography of his published works so far as known.

*J. C.* Godfrey Higgins "Anacalypsis' was published in two quarto volumes, in London, 1836; privately printed. In 1878, a reprint was announced to be issued in four volumes by J. Burns, London. Only Volume I was published.

Digitized by Google

# *QUESTIONS.*

1. Why was the city and the island of the same name in Egypt called *Elephantine?* ALEXIS.

2. What is the English of the following line from Pindar, used in the Lesser Mysteries of the ancients: *Ausi omnes immane nefas, ausoque potiti?* ALEXIS.

3. What is the meaning of the words, *Dakota, Iowa, Idaho, Utah,* and *Arizona?* WESTERN.

4. What is the meaning of the word *Tartarus*, found once in the New Testament (II Pet. ii, 4)? G. H. L.

5. What is the "centrobaric method" used by one Guldinus, or is there a work on it? ATLANTIS.

6. In Alpheus Crosby's Geometry, p. 153, a Mr. Hoffmann is said to have collected and published 32 methods to demonstrate the 27th problem of Euclid. What Hoffmann was he, and in what work can these be found? PHILOMATHES.

7. Who was the author of the Oriental tales called "Thousand and One Nights"? ALANSON.

8. What is the idea or plot of Lessing's poem, *Nathan the Wise?* J. B. L.

9. Where can a good account be found of the following natural objects and scenery:
1. The Natural Bridge of Virginia. 4. The Mammoth Cave, Kentucky.
2. The Dismal Swamp of Virginia. 5. The Yellowstone Park.
3. The Everglades of Florida. 6. The Niagara Falls.

10. Where in the Bible is found the name *Achitophel* which John Dryden uses in his satire in connection with Absalom ("Absalom and Achitophel")? ORPHEUS.

11. Where are Holmes' Hole and Wood's Hole located, and why called "Hole"? M. A. P.

12. A writer on literature speaks of a *Dunciad* previous to Pope's. What poem is referred to? J. H. G.

13. How should we spell and pronounce by syllables the word *colonel?* COLO.

14. Has there ever been pulished a list and explanation of similar and hyphenized words, for examples: Knicknack, shilly-shally, zig-zag, Zem-zem, higgledy-piggledy, topsy-turvy, etc.? VV.

Google

## *Hindu Cycles and the Circle's Ratio.*

*Editor of Notes and Queries:* I see by many communications in the volumes of your interesting review, that, nowadays quite as much as heretofore, there is a fascination for certain students in the delusive ratio of the circle and its diameter, and in the attempt to solve the quadrature of the circle. I have also noticed inquiries about the Kosmic periods or cycles, and as the two subjects, however different in appearance, are quite connected, I venture to submit the following remarks.

Theosophy has brought out much of the esoteric knowledge held by the ancients, especially by the Hindus, on the mysteries of the Kosmos, (which was curiously symbolized by a circle with a dot in the center), and on the mysterious relation between numbers and the phenomena of life.

Now, from the figures published in H. P. Blavatsky's "Secret Doctrine" (II, p. 68, first ed.), and alluded to in NOTES AND QUERIES (VIII, p. 357), which elucidate the Hindu ideas of the duration of Divine and Kosmic manifestations, it would seem that they are all based on that very same relation between the diameter and the circumference.

Thus, if we take the ordinary value given for the duration of one Brahma or Creator's Age, composed of a hundred Brahmic years — which is decidedly the longest cycle of time ever usedby man — we find what follows:

| | |
|---|---|
| One Mahakalpa, or Brahmic Age, . | 311,040,000,000,000 |
| + one year of Brahma, . . . . | 3,110,400,000,000 |
| + one day-night of Brahma, $\frac{1}{360}$ of Brahma's year, | 8,640,000,000 |
| + one hour of Brahma, $\frac{1}{24}$ of Brahma's day, | 360,000,000 |
| + one minute of Brahma, $\frac{1}{60}$ of Brahma's hour, | 60,000,000 |
| + one second of Brahma, $\frac{1}{60}$ of Brahma's minute, | 10,000,000 |
| + one third of Brahma, $\frac{1}{6}$ of Brahma's second, | 1,666,666+ |
| + one fourth of Brahma, $\frac{1}{6}$ of Brahma's third, | 277,777+ |
| + one fifth of Brahma, $\frac{1}{6}$, of Brahma's fourth, | 46,292+ |
| | 314,159,471,990,735+ |
| The one trillionth part of this amount is | 3.141,594,719,907,35+ |

Google

But here please notice that, among other divergent valuations, the ratio of diameter to the circumference, or $\pi$, has been reckoned as most approximately accurate, as between 3.1415926 and 3.1415942 ±, which is exactly the above total of Brahma's existence, with the exception of a difference in the 7th and following decimals, which could probably be accounted for, so that undoubtedly we may take the above figures of Brahma's age, as the true Indian approximation to the value of $\pi$. But is it not exceedingly remarkable that the Hindus should have given for the duration of one period of the manifestation of the Eternal Deity, represented by them by a circle, a number of terrestrial years, not only expressing the occult, vital ratio of the circle, but also demonstrating the infinitude of eternal life by the irreductible fractions of 5, which represents the present stage of manifestation, and there by also expressing the absolute impossibility of obtaining the definite quadrature of the circle? The exact quadrature would mean that divinity is capable of being finite, while the Indu idea shows that no sooner one cycle of manifestation is over, another is ready to start, this being also expressed by the saying that even one age of Brahma is only one *Nimesh* or one twinkle of the eye of Vishnu — Para-Brahm. This is then a practical proof of the impossibility of squaring the infinite into the finite, the circle into the square.

A study of the Hindu chronologies, as found in the "Secret Doctrine," will bring out many other startling "coincidences," and as it was properly said in NOTES AND QUERIES (XII, p. 247) there "is a remarkable harmonious blending of numbers in the Hindu epochal periods." Thus all the minor subdivisions are constantly reproducing or intimating the sacred combination of figures, 4321 = 10, or ⊖. Then, again, it will be seen that the duration of Brahma's Day and Night, is exactly in millions of terrestrial years, the amount, 86,400 of seconds composing our terrestrial day and night. Another curious point is that the Hindus claim that the Kalpa, or period of manifested life in our system, begins and will end at a certain time when all the planets are in conjunction in one sign of the Zodiac, near a given meridian (that of ancient *Lanka*, which is not the same as the modern Ceylon, but belonged to a now submerged region); this assertion has long been derided as impossible by western astronomers, but from calculations of a New Zealand scientist, Mr.

Google

Samuel Stuart, republished in a recent volume of N. AND Q., (Vol. XII, p. 69) it is shown not only possible, but quite probable.

However, the chronology as published in N. AND Q., (Vol. VIII, p. 257) not quite accurate and complete. The Hindu astrologers say that we are now in the "Shreta Baraha Kalpa," of which 6 Manvantaras, 27 Maha-Yugas, and three minor ages have already elapsed, with their intervening Sandhyas or periods of rest; this reduced into years, according to the figures of "Secret Doctrine," and to the authority of Babu Ishan Chandra Dev, would show that the present solar world has been in existence 1,972,948,998 years, during which have taken place on the earth Three full Rounds and a portion of the Fourth Round in which we now exist. The balance of time appertaining to our Universe in order to reach the allotment of half the present Brahma's Day would be 187,051,002 years more, and after that 2,160,000,000 for the second half, or in all 2,347,051,002 years of further existence. During the further interval the human evolution has to take place as follows:

(*a*) The consummation of the 5th sub-race of the 5th root-race to which we belong.

(*b*) The subsequent evolution of the two next sub-races, 6th and 7th, to finish the 5th race.

(*c*) The evolution of the following 6th and 7th root races with their 14 great sub-races and numerous families and offshoots to finish the present Fourth Round.

(*d*) The full evolution of each of the subsequent rounds, 5th, 6th, and 7th, embracing all their races and sub-races, and all the intervening crepuscular periods of rest.

Therefore humanity cannot be said to be yet very near to the expected "consummation of the times" and end of the world, although many major and minor cataclysms, marking the various phases of the forthcoming ages and the passage of one race to its successor, and from one Round to the next, will not fail to come in their due time to destroy old worn out civilisations and make room for their followers. And in America is now going on the mysterious preparation for the next great sub-race of our cycle.

San Francisco, Calif. A. MARQUES.

---

"Revere the man whose pilgrim marks the road,
And guides the progress of the soul to God."—*C. D. Cleveland.*

Digitized by Google

CURIOUS PROPERTIES OF NUMBERS. The following are the only two numbers, so far as known, that possess the property of having all their powers end with the same figures :

$$(\ldots\ldots 12890625)^n = (\ldots\ldots 12890625).$$
$$(\ldots\ldots 87109376)^n = (\ldots\ldots 87109376).$$

$\ldots\ldots\ldots 12890625 =$ last $(k+1)$ figures of $5^{2^{k-1}}$

$\ldots\ldots\ldots 87109376 =$ last $(k+1)$ figures of $2^4 \times 5^k$

If 123456789 be multiplied by 2, 4, 5, 7, or 8, the product is a number ending with the same figures :

$$\begin{aligned} 123456789 \times 2 &= 246913578 \\ \text{“} \quad \times 4 &= 493827156 \\ \text{“} \quad \times 5 &= 617283945 \\ \text{“} \quad \times 7 &= 864197523 \\ \text{“} \quad \times 8 &= 987654312 \end{aligned}$$

The following equation has two real roots which agree to the fourth place of decimals :

$$x^4 - 36x^3 - 815x^2 + 8816x - 200 = 0$$

The two roots are $\begin{cases} 25.51470+ \\ 25.51471+ \end{cases}$

The product $(i = \sqrt{-1})$. $i(i-1)(i-2)(i-3)(i-4)\ldots(i-p)$ is real only for $p = 3$, that is, $i(i-1)(i-2)(i-3) = -10$.

A real product can be obtained by omitting some of the lower terms in the arithmetical progression. $i(i-1)(i-2)(i-5)(i-8) = 130$.

The following numbers = cube of the sum of their digits :

$$\begin{aligned} 1 &= 1^3 \\ 512 &= 8^3 \\ 4913 &= 17^3 \\ 5832 &= 18^3 \\ 17576 &= 26^3 \\ 19683 &= 27^3 \end{aligned}$$

100 may be written by using each digit once : $74+25+\frac{3}{6}+\frac{9}{18} = 100$.

Google

The two following numbers have their sum and product ending in the same figures :

$$43564 \times 22628 = 985766192$$
$$43564 + 22628 = \quad 66192$$

49 = square. 4489 = square. 444899 = square. And so on indefinitely. Also, 16 = square. 1156 = square. 111566 = square.

The only two consecutive numbers between 1000 and 2000 the difference of whose cubes = a square, are 1455 and 1456. (For many other properties of numbers, see N. AND Q., Vol X. pp. 161-176, 225-240).

---

KEPLER'S CONSTANTS. I. If the square of the periodic times of the planets be divided by the cubes of their mean distances from the sun, the quotients thus obtained are the same for all the planets.

This *constant* quotient is $t^2 \div d^3 = (365.242255610)^2$, the distance of the earth being taken as 1. "Blessed is he a hundred-fold, who cometh to the 1335th hundred."

II. If the orbital velocity of a planet be multiplied by the square root of the semi-diameter of tbe planet's orbit; the result will be *constant* in the case of every planet, namely, 648,450,000.

This is the number of one million cycles of the "Sari."

III. Each planet's diameter is to the diameter of the sun as that planet's orbital velocity is to the *constant*, 1116.4610+, which constant $= \frac{7}{2.29}$, in which Y is 366.242255610+, and 2.29 is the *constant* by means of which, through division, the revolutions of the four outer planets are brought to a 24-hour period, or measured in "days," the unit of Y. $7 \times Y = 1$ Shabua (Daniel, ix, 24).

IV. The English "mile" is so fundamental or cosmic a unit, that if the earth fell to one mile's distance from the sun it would revolve about it with exactly the velocity of light, and if driven back to its proper place would resume it present rate in "miles" per "day." — *Our Race News-Leaflet*, June-July, 1896, p. 116. C. A. L. Totten.

---

EIGHT YEARS WITHOUT A BIRTHDAY. The year 1900 will not be a leap-year, therefore all children born on February 29, 1896, who live to see a birthday, will have their first one on February 29, 1904; and all other such persons will wait eight years for their natal day.

Google

THE MOON NOT A SATELLITE TO THE EARTH. In an article on "Astronomy Made Easy," in *Lloyd's Weekly*, August 23, 1896, W. T. Lynn, F. R. A. S., makes the following statement, which he says "will surprise some of my readers," but which will be to Theosophists only one more corroboration of the "Secret Doctrine":

"The Moon is not a satellite of the Earth; that is, not in the sense in which the satellites of Jupiter and of the other large planets which possess such bodies are of their primaries.

"Should Jove's satellites, 'in yonder argent fields above,' be suddenly arrested in their onward progress, which causes them to circulate around the planet, and be surrendered to the unchecked influence of gravitation, they would fall to Jupiter. But should our Moon be similarly arrested, it would fall to the Sun — unless, of course, this process began when it was almost on the other side of the Earth from the Sun, so that in falling it was brought nearer and nearer to the Earth, until the latter, from increased proximity, attracted her more than the Sun.

"The law of gravity as established by Sir Isaac Newton. . . . . is that bodies attract other bodies with a degree of force depending partly upon the mass or quantity of matter which each contains, and partly upon the distance between the attracting and attracted bodies. The greater the amount of matter, the greater the force of attraction in the exact proportion of that amount; but this force becomes smaller at a greater distance in proportion to the square of that distance, being only a quarter at twice the distance, and so on.

"Now the mass of the Sun is 332,000 times that of the Earth. The mean distance of the Sun from us is only 390 times that of the Moon, the square of which is 152,100. It follows that the Sun exerts a gravitating effect upon the Moon more than double in amount that which the Earth has. The moon may be looked upon as not so much a satellite of the Earth *as a companion planet to it*, accompanying it in its annual journey around the Sun, the two perturbing each other's motions, but the earth of course having by far the largest share of this because its mass or quantity of matter is 80 times that of the Moon."

---

MEMORABLE LINES FROM HOMER. Rev. P. Melville, in his work, "The Secrets of Logic: Its Philosophy, and the Integration of Induction and Deduction" (p. 21), quotes the following lines as coming from Homer through Plato. Where are they found in Plato's works?

> "By faithful intercourse and mutual aid,
> Great deeds are done and grand discoveries made;
> The wise new wisdom on the wise bestow,
> While the lone thinker's thoughts come slight and slow."

Google

LIBERTY AND LAW. Never more than now, did the world need th truest and most comprehensive thinking. The problems of mankind are becoming in many respects very important. If we do not think seriously beforehand, we shall soon find ourselves sadly behindhand. Young powers, abler and better, will crowd us off the stage. The Sphinx-Riddle is now before Britain and America. America must solve the enigma: "How to reconcile Liberty and Law." America must give birth to the mighty principle, or die in travail as her predecessors one and all have done. Whoever evolves the idea becomes heir of immortal gratitude. Only by the united and patient effort of the noblest Intelligence and Activity of Humanity can this be accomplished. Can we realize such united thought and action? The true secret is: Let the greatest of all make themselves the best servants of all. This is the Divine Plan. Law and Liberty become blended in Love. Love is the strongest Law and dearest Liberty of God to man. Britain has enjoyed a glorious preëminence among the nations. She has paid one installment of her debt of gratitude by her Magna Charta, blessing the nations from Australia to America. Another installment is now due, namely, to reconcile Liberty and Law. Will she assist in the solution of the important problem?

"Britannia and Columbia then
Shall know each others' Souls,
And Live in Love as sisters dear,
While Plato's Cycle rolls."

---

ROTATORY OSCILLATION. "The action of polar revolutions upon this planet being founded, like all other agencies of nature, on the laws of rotatory oscillation, develop the Grand Renovating Principle that govern these laws, and which, established by creative prescience for the conservation of its works in fulness of vitality, regulates all the operations of nature. This principle comprehends: Periodic alternations in the maximum and mimimum impetuses of all organic natures, in furtherance of universal renovation; such periodic alternations, invigorating, by seasons of comparative repose, or inaction, the elementary interchanges, upon the continuity of which, the vitality of the universe depends. This principle we shall find beautifully exemplified in the action upon the Earth planet of its polar revolutions. Hence the importance to this inquiry, of the organic fluctuations, and fossil remains, discoverable upon the earth, as practical demonstrations of the existence of periodic alternations in polar impetuses upon this planet, throughout remotest eras."—*Elective Polarity, the Universal Agent*, p. 14. By Frances Barbara Burton. London, 1845.

Google

THE LANGUAGE OF EDEN. In what tongue did Adam and Eve converse? No subject has been more fertile of speculations than the origin of language, and on few perhaps can less satisfaction be obtained.

The Jews claim that the Hebrew tongue is the primitive language, and that spoken by Adam and Eve. The Arabians, however, dispute the point. Of all the languages, except the Hebrew, the Syriac has had the greatest number of advocates, especially among Eastern writers.

Many maintain that the language spoken by Adam is lost. Goropius published a work, in 1850, to prove that Dutch was the language spoken in Paradise.

Andre Kemp maintained that God spoke to Adam in Swedish, that Adam answered in Danish, and Eve spoke in French.

The Persians believe that three languages were spokeni n Paradise —Arabic, the most persuasive, by the serpent; Persian, the most poetic, by Adam and Eve; and Turkish, the most threatening, by Angel Gabriel.—*London Daily Mail*, Nov. 19, 1896.

---

"POOR SINNER'S BELL." This bell so called is located at Breslau, Prussia, and hangs in the tower of St. Mary Magdalene's Church. According to the record it was cast in 1386. A bell-founder of great repute undertook to make the bell. When the metal was melted and about ready for casting, the founder withdrew for a few moments, leaving a boy to watch the furnace, instructing him not to meddle with the "catch" that secured the metal in the caldron. The boy forgot the caution, and when terrified at seeing the flow of the metal into the mold, he called to the founder for help. The man rushed in, and presuming his work was ruined, struck the boy killing him on the spot. Afterwards the metal cooled, and the bell proved to be fine work, and beautiful in tone. The founder was condemned to death, and on the day of execution the bell was rung to call a Mass for the unhappy man's soul. Hence, "the poor sinner's bell."

DAVID M. DRURY, Brooklyn, N. Y.

---

BIRTHDAYS. According to an old rhyme, every day has its special fortune. Our young readers will know in their own case, and that of their friends, if there is any truth in this:

Monday's child is fair of face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go.
Friday's child is loving and giving,
Saturday's child works hard for its living.
But the child that is born on the Sabbath day
Is blithe and bonnie, and good and gay.

—*Orion's Almanac*, 1897.

Google

THE-HOLE-IN-THE-EARTH PROBLEM. (Vol. XV, p. 25.) J. J. Beard, of Penn Yan, N. Y., in 1877, published in an Ohio journal the following as his view of the problem of the hole in the Earth :

"If there were a hole through the Earth, and a ball dropped into it, the ball would fall to the center of the Earth and no farther. Why? Because the Earth attracts all bodies near it, and tends to draw them towards its center. If a ball could be placed at the center of the Earth it would be without weight. Hence it would have no momentum at that point. The momentum of a body is found by multiplying the weight of the body by its velocity. If a body has no weight at the center of the Earth it can have no velocity." M. M.

Here is another view of the problem discussed by Prof. Henkle, as above referred to. Which is right? Next.

THE TWO WITNESSES. (Vol. XIV, p. 315.) The two witnesses should be considered esoterically, and they mean the inner or *soul* witness and the external or *mental* witness. For instance, one investigating nature from the inner consciousness may receive an intuition that such a method or methods will produce certain results. That is the soul witness. If he experimentally produce the same result on the mental plane, he then possesses the "two witnesses." I believe the apocalyptic reference applies to the incoming age, when man, having unfolded his inner powers, will have the *two witnesses* of his Divine Sonship. F. C. R.

SPEED OF TROLLEY CARS. How to calculate the speed of a trolley car is an interesting problem to any one in the business who happens to be riding faster or slower than he is accustomed. It also has a fascination to the passenger with an inquiring mind. Various ways have been suggested, but the simplest is to note the number of feet the car goes a minute and divide by 88, which will give you the num- of miles an hour, or rate of speed. A car moving at the rate of one mile an hour will pass over 88 feet a minute. A speed of 176 feet a minute is at the rate of two miles an hour; 352 feet, 3 miles; 528 feet, 6 miles; 704 feet, 8 miles; 880 feet, 10 miles; 1320 feet, 15 miles; 1760 feet, 20 miles. If poles are set regularly at equal distances, it is easy to calculate the distance the car goes in a given time.—*Scientific American.*

" *There they set Andromeda, most beautiful, shaped like a Goddess.*"—DART.

Google

UNIVERSAL BROTHERHOOD. We are all pilgrims, having the same starting point and the same goal, the nature of which we do not fully realize at the present stage of our progress. The descent of spirit into matter has brought so great a change in the nature of our consciousness that it is not usually possible for us to extend it beyond the sphere of material existence. We are surrounded on all sides by differences of "race, sex, creed, caste, or color." We find jealousy, envy, discord, and strife existing everywhere and disturbing the peace and order of this fair world. Amidst these external differences it is hard to penetrate behind the veil of outward appearances and realize that unity is the central underlying fact in nature. Men whose inner eyes are opened, perceive unity existing on all planes of the cosmos. But such instances are very rare. The greater portions of mankind, immersed in the depths of materiality, attracted by the glitter of modern civilization and led astray by a variety of passions and desires, cling to objects of the world with dogged pertinacity, thinking that these are the only things worth striving for, until the shattering of their dearest hopes and aspirations proves to them the transitoriness of all worldly things, opens their eyes to the fact that their energies have been misdirected, and fills their hearts with a longing for something higher than the senses, that does not vary amidst all the incessant changes taking place in the world. In these moments of sorrow, men generally ask, where should one go to find eternal peace which the things of the world cannot give? They need not go to the uttermost parts of the earth to find it. They need not fathom the depths of the ocean to obtain it. The remedy lies in their own hearts. It is in the realized life of the spirit that the everlasting bliss that they had been vainly seeking in the objects of the world, can be found. On the plane of the spirit, diversity gives way to unity, all worldly distinctions cease to exist, and the many once more become the one from which they emerged at the dawn of creation, rich with the harvest of experience gained in the course of a long series of earthly lives. The phrase "Universal Brotherhood" does not, as some wrongly suppose, imply that we are to neglect the social, political, and religious distinctions made in the world. It simply draws our attention to the fact that it is the same eternal, unchangeable spirit which lives and moves in the hearts of all created beings, and asks us to unite our efforts for the spiritual evolution of mankind. The law that gives help to us demands that we should help others in our turn. By refusing to assist our weaker brethren we forfeit the right of being assisted by those above us. By lending a helping hand to those who stand in need of our help we acquire a right to be helped by others. But the desire to receive help gives a color of selfishness to our actions, however good intentioned the actions may be. True altruism consists in entire forgetfulness of self in the faithful performance of our daily duties. CHATRA DHARO LAI

Google

THE GREATEST OF TELESCOPES. The object-glass for the Yerkes telescope has been completed and tested, and the giant instrument will soon be in active use at the observatory established by the University of Chicago at Lake Geneva, Wisconsin. The Yerkes telescope now takes precedence of the Lick telescope, and an interesting comparison of the two may be made. The chief thing in a telescope is the object-glass, which concentrates the rays of light at a focus, and these produce an image of the object looked at. This image is magnified by means of an eye-piece resembling a microscope. Two things are specially to be considered: First, that the larger the object-glass is the more light it will bring to a focus; and, second; that the more nearly perfect the object-glass is the more nearly faultless the image of its focus will be. With more light one can see fainter objects; with a better image one can use a higher magnifying power. The size of an object-glass is expressed by its diameter in inches. The Lick telescope has an object-glass thirty-six inches in diameter, while the diameter of the object-glass of the Yerkes telescope is forty inches. In estimating the comparative powers of the two glasses for gathering light at the focus we must square their numbers. The square of 36 is 1296, and the square of 40 is 1600; so we see that the light in the Yerkes telescope is to that in the Lick telescope about as 16 to 13. They may be compared in another way: if we disregard the small loss that the rays of light suffer in passing through the glass, we may say that the Lick telescope shows stars so faint that more than 30,000 of them would be required to equal in brightness a single one of the very faintest stars that the naked eye can perceive, while about 40,000 of the faintest stars that the new Yerkes telescope can reveal would be required for the same purpose. When we consider that, broadly speaking, the fainter stars are at a greater distance than the brighter ones, it becomes evident that the new glass will enable astronomers to penetrate much farther into the mysteries and wonderful depths of space than they heretofore have been able to do. A popular way of estimating the power of a telescope is to calculate the apparent distance of the moon when seen through it with its highest magnifying power. Theoretically under perfect condition a good telescope should bear a magnifying power of one hundred diameters for each inch of aperture. In the Lick telescope this would mean a power of thirty-six hundred diameters, but in practice the higher power used with that telescope is twenty-six hundred, which brings the moon within an apparent distance of about ninety miles. Suppose that a correspondingly high power is used with the Yerkes telescope, it will show the moon at an apparent distance of about eighty miles. In the actual study of the moon, however, such high powers are very rarely employed, because, owing to atmospheric disturbances and other sources of imperfection, the im-

Google

age is not distinct enough in its minor details to bear extreme magnification. Even with the largest telescopes, the moon is best seen when brought within an apparent distance of not less than three hundred miles. But if the object-glass is equally good and the air equally steady, at the same apparent distance the Yerkes telescope will show finer details on the moon than the Lick telescope can show.

JESUS AND HIS GOSPEL. (Vol. XV, p. 44.) Gibson published in 1860, a vindication of Jesus and his Gospel, in parts, at least one part was published, which title is as follows:

"A Vindication of Jesus and his Gospel, being a candid and critical examination of his life, doctrines and miracles, as related in the New Testament," by Gibson Smith. Part First, No. 1. "The New Testament contains nothing that was new when written, excepting the pure and beautiful life of Jesus." Second edition. pp. 64. Lewiston, Maine, 1860.

THE TAGHMICAL ART. It was Walter Cross, in 1701, who wrote a treatise on "The Taghmical Art," of which a critic says, "it was written with a great abundance of confidence, and vast lack of intelligence." The rhetorical rules for the use of the learner are in verse, of which here is a specimen:

"*Silluk* the sentence and the verse doth end;
*Atnach* in two divides, and so attends;
*Segolta* three will have, or not appear;
*Meremah* in verse doth to them both come near;
Inferior game *Reb. geraschate* doth play,
Because as vicar he comes in the way."

POPULATION DOUBLED. W. E. Axon, in an article in the *Quaretrly Journal of Science*, July, 1873, gives the following figures to show the periods in which the nations mentioned therein double their population: Turkey, once in 555 years; France, once in 140 years, Italy, once in 135 years; Spain, once in 112 years; Russia, once in 100 years; Sweden, once in 92 years; Great Britian, once in 42 years.

"England and France are about as similar countries as can be found anywhere, at once neighbors, and never to be united. They run into the same latitudes. they share the same geographical and commercial advantages; they are alike in climate and soil, and they have much in common in history."

Google

ODD NAMES. "I note that in the extract attached you appear to doubt if the name "Sourherring" really exists. I am surprised at this when there is today, and has been for two years, a Member of Congress from Wisconsin by the name of "Sourherring," and a very able man. Why go to Germany for odd names?

EXTRACT.

"For the past few years we have taken the trouble to keep a list of the odd names that have from time to time appeared in the newspapers. Below we give a few examples: J. Thad Toadvine, Marcul Tullul Grassback, Charles Highwall, Ludocovichi Katz von Kottek, Proget Sypher, Jacob D. Turnipseed, John R. Cabbage, T. Mettacalf, Ludwig Bloodred, Chaloner Alabaster, Julius Courage, and James E. Where. First Lieutenant Sourherring has been reported from Belgium, and Herr Jacob Jackass from Germany, but it is not believed that such persons actually exist. The two names are given, however, in one of the best publications in the United States, Gould's *Notes and Queries*, Manchester, N. H."

Yours truly, T. P. KEATOR, Chicago, Ill.

We are glad to hear from Mr. Keator, and also thank the writer of the above extract for his good words for this magazine; but we have no recollection of the extract as ever appearing in our pages before, and the indexes fail to bring it to view; certainly we have kept no list of odd names, and if we had we should have given references and authorities. There was a publication by the same name as this, published in Philadelphia, from May 5, 1888, to July 9, 1892, which may have contained the extract; we cannot say.

We are well aware that Hon. Edward Sauerhering is a Member of Congress from the Second District of Wisconsin, a native of that State, who was elected over Charles Barwig, and who is serving on the Committees on Agriculture, and on Patents.

Opportunely here we will give a few bizarre names that occur to us at this time, and which any one can verify by reference to the literature:

*John God.* A Discourse of the great Crueltie of a Widow, etc., set forth in English Verse, 16mo. (See Allibone's Dictionary of Authors, Vol. I, p. 680.)

*William Christ.* The Iliad of Homer with Prolegomena and critical notes. Munich, 1884. Prof. R. C. Jebb says, "Dr. Christ divides the *Iliad* in 40 lays, which follow each other in the order of our

Google

text, and were meant to be recited in that order, though composed at various times." (Introduction to Homer, p. 128. Boston, 1890.)

*Frances Younghusband.* The Wanderings of Ulysses (A Sequel to 'The Trojan War'), by C. Witt. Translated from the German by Frances Younghusband. London, 1885.

*Henry Alabaster.* The Wheel of the Law. Buddhism Illustrated from Siamese Sources. London, 1871.

*J. H. Thoroughman* is one of our subscribers and correspondents, and his name is a suggestive sentiment for us all.

*William Fifty* is the name of an expressman in this city, and it is surprising how many of his charges are fifty cents.

---

THE LATIN ALPHABET. The Latin alphabet possesses 20 of the letters of the Greek Western alphabet, and, in addition, 3 adopted signs. Taking the Formello and Galassi abcedaria as representing the primitive alphabet of Italy, it will be seen that the Latins rejected the letter *san* and the double letters *theta*, *phi*, and *chi*, and disregarded the earlier sign for *xi*. In Quintilian's time the letter X was the "ultima nostrarum" and closed the alphabet. The sound *s* being coincident with the sound *s*, the letter *zeta* dropped out; but at a later period it was restored to the alphabet, as Z, for the purpose of transliteration of Greek words. As, however, its original place had been meanwhile filled by the new letter G, it was placed down to the end of the alphabet. With regard to the creation of G, till the middle of the third century B. C., it was not felt, as C was employed to represent both the hard *c* and *g* sounds, a survival of this use being seen in the abbreviations C, and Cn, for Gaius and Gnæus; but gradually the new letter was developed from C and was placed in the alphabet in the position vacated by *zeta*. The *digamma* had become the Latin F, and the *upsilon* had been transliterated as the Latin V; but in the time of Cicero, the *upsilon*, as a foreign letter, was required for literary purposes, and thus again became incorporated in the Latin alphabet, and this time without change of form, Y. Its position shows thas it was admitted before Z.

The sound represented by C in Latin no doubt also gradually, but at a very early period, became indistinguishable from that represented by K. Hence the letter K fell into general disuse in writing, and only survived as an archaic form in certain words, such as that of *kalendæ*, etc.

---

THE RESTORATION. "And when all things shall be subdued unto him, then shall the Son himself be subject unto him that put all things under him, that God may be all in all" (I Cor. xv, 28).—*Paul.*

Google

WISDOM OF THE EASTERN SAGES. All that we are is the result of what we have thought ; it is founded on our thoughts ; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of him who draws the carriage. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.

As is the outer, so is the inner ; as is the small, so is the great ; there is but one law ; and He that worketh is one. Nothing is small, nothing is great, in the Divine Economy.

Great is the fruit, great is the advantage of earnest contemplation when set around with upright conduct.

Only when men shall roll up the sky like a hide, will there be end of misery, unless God has first been known.

Though outwardly no man ever saw you transgress, yet if your thoughts are evil, your acts benefit others only and not yourself.

The non-offending man is surrounded by a sphere that repels the evil others would do to him, even after many births.

Retire to your sleep, O man, with a thought of the True Self, so that with the same thought you may arise.

---

"WORDS SWEETLY PLACED AND MODESTLY DIRECTED."—*Shakespeare.* This is the title of an opportune, handsome, elegant, tasty, beautiful souvenir, published by Hon. Henry Robinson (Jean Paul), Mayor of Concord, "To his Eminent and Highly Respected Fellow-Citizen, Hon. Jacob H. Gallinger, United States Senator." Pope tells us: "Titles of honor add not to his worth who is himself an honor to his titles." This quotation is a most appropriate one to adorn Senator Gallinger of New Hampshire, to whom the sons of the Granite State look with pride. "Truth needs no flowers of speech" again says the same poet, and the Senator needs no such words, for his works praise him. From five hundred testimonials comprising a remarkable consensus of intellectual opinions, a selection has been printed for his personal friends. These encomiums were received without suggestion. They are from all political parties, religious beliefs, and all sections of the country. They were gathered without coöperation or knowledge of the Senator, to whom they are a gratuitous tribute of respect, admiration, and regard. They are a monument to his political official life, and will be treasured as a record of his actions. "Are not great men the models of a nation?" Great men have gone from New Hampshire and the Senator is among them doing eminent service for his constituency. May those services be continued by the voice of his party. He has the confidence and respect of Congress. "How forcible are right words," says an ancient poem (Job vi, 25), and it might be added, how important to have a forcible man in the right place. He has ability, tact, energy, persistency, accomplishment.

Digitized by Google

## *Universal Idealist Union.*

These representative men, freemasons, mystics, and occultists, who are learned in the ethics, philosophy, and esoteric teachings of many of the arcane societies, brotherhoods, or fraternities, are among those interested in the Universal Idealist Union movement :

Dr. Gérard Encausse, Villa Montmorency, Paris-Auteuil, France.
Prof. Carl Michelsen, Inspector Pub. Instr., Shanderborg, Denmark.
Joséphin Péladau, 2 Rue de Commaille, Paris, France.
Dr. Charles Barlet, Abbeville, Somme, France.
Paul Sédir, 5 Rue de Savoie, Paris, France.
Hr. Albert J. Lanze, Eidovold, Dae Station, Norway.
A. Sabro, Editor of *Frie Orb*, Christiania, Norway.
Dr. Nils Sjóberg, Landskrona, Sweden.
Dr. Eugen Heinrich Schmitt, Editor of *Vie Religion des Geistes*, Festung-Herrengasse, 58, Budapest I, Hungary.
Stanislas de Guaïta, Chateau d' Alteville, par Gisselfingen, Alsace-Lorraine,. France.
Mr. Vitte, Larmor, Ploërmeur, (Morbihan), France.
M. Fabre des Essarts, 5 Rue de Savoie, Paris, France.
Dr. Girgois, Pasaje Sarmients 6, Buenos-Aires, Argentina.
Dr. Giovanni Hoffmann, Editor of *Lux*, 82 Via Castro Pretorio, Rome, Italia.
Dr. Henri Frey, Steindamm, No. 7, Hamburg.
M. A. Gontier, Greffier de la Justice de Paris, Tunis.
M. Nourrisson Bey, Belbeï (pres du Caire), Egypte.
M. Bornia Pietro, Frascati, Rome, Italia.
M. le Baron de Léonhardi, Platz, (Wittingen), Bohemia, Austria.
Señor Alfredo R. de Aldào Aymerich, Calle del Sanco No. 2 principalderecha, Madrid, España.
Wilhelm Russbüldt, Akasienstrasse 14 II, Schóneberg-Berlin.
Dr. Cecil Reddie, Abbotsholme, near Rochester, Derbyshire, Eng.
M. H. Gerband, Port Saïd, Egypte.
Dr. Sombeek, Ramleh, Alexandrie, Egypte.
M. Andronia G. Gerolamo, Smyrne, Turkey.
Mr. V. Lehmann, Pilestrœde 70 B, Christiania, Norway.
Dr. Franz Hartmann, Hallein, Austria.
Edward Maitland, Studios I, Thurloe Square, London, S. W., Eng.
Dr. Lehmann-Hohenberg, Professor, Kiel, Deutschland.
Mr. Adolph Wedel, Helgolandsgade 15 III, Copenhagen V., Den.
M. Etatsraad G. Howitz, Helgolandsgade 15 III, Copenhagen V.
Dr. Ch. Schäfer, Am Wall, Bremen, Germany.
Monsieur J. Leclerc, Chancelier d' Etat, Genève, Suisse.
Monseiur le Duc de Pomar, Avenue de Wagram, Paris, France.
Monseiur le Docteur Victor Lafosse, Santiago de les Caballeros, Via Puerto-Plata, République Dominicaine.

Google

## *Planets and People for 1897.*

ANOUNCEMENT. Monthly, $2.50 a year. 4th year. Planets and People for 1897 will be issued monthly, and will be far superior to anything heretofore published It will represent the educational work of the Pyramid and Cube, the $200,000 Temple of Light soon to be built in this city, and will treat of many things relative to the occult, which all should understand. Great attraction. New lessons, new subjects, new stories, new enigmas, new departments. Astronomy, astrology, psychology, palmistry, phrenology, hypnotism, theosophy, spiritism, mystery, magic, symbolism, metaphysics, religions, politics, anatomy, physiology, medicine, surgery, finance, health and higher attainment, and their relation to the science of planetary vibration, the law of magnetics and alchemy. Horoscopes free. Send 25 cents for a sample number. Planets and People, 169 Jackson St., Chicago, Ill.

---

THE HUMAN AURA. A remarkable book on the Human Aura, by Dr. A. Marques, President of Aloha Branch, Theosophical Society. Profusely illustrated by colored diagrams.

Contents—Chapter I. Introductory; the Aura known by the ancients; Auras of Catholic and Hindu pictures; the Aura attested by photography; seen by clairvoyance; 21 distinct divisions in the Aura; the Aura in connection with the human principles; Man, a decade, not a septenary. Chapter II. Description; emanations from the body, electric, magnetic, and caloric; health Aura, protective against disease; the etheric body or double; the Pranic Aura, chromatic and geometrical, confirms the theory of Tatwas; Aura of plants; kamic Aura, manifests thought and emotions; psychic Aura, manifestations of the personality. Auric colors and their import; Manasic Aura, Aura of the adept; Buddhic Aura; Atmic Aura or Auric egg; shape of the various Auras; the Aura of the perfected man; the Aura of diseases; gold dust and other manifestations; the Auras during sleep and trance, and after death. Chapter III. Conclusion; usefulness of the knowledge and study of the Auras for self protection: physically, morally, and socially, and at death; bibliography-authorities on the subject. Appendix, Auras of plants, and of magnets, practical instruction for sight-training.

Address all orders to A. Marques, care of W. J. Walters, Palace Hotel, or Mercury Publishing Co., 414 Mason St., San Francisco, Cal.

DUDLEY LEAVITT'S FARMER'S ALMANAC, (Improved) for 1897, No. 101. published by Edson C. Eastman, Concord, N. H. Price, postpaid, ten cents. For sale by all booksellers. Calculations according to clock time. Matter is useful, curious, and entertaining. "Little of all we value here wakes on the morn of its hundredth year without both looking and feeling queer." This quotation prefaces the author's annual address to his friends and patrons in the one hundred and first almanac, Send ten cents for a copy of this almanac by the old teacher and mathematician Dudley Leavitt.

Google

## *Books, Pamphlets. Exchanges.*

THE ORDER OF ATONEMENT. "The Church of the Future." One. Holy, Human-Divine, Catholic, and Apostolic. Articles of Religion. "The Church of Israel" Key-Note Hymns. This Order was incepted in 1881, promulgated in 1888, has published over 40 various publications, Its special work is to study the revelations contained in that work, "The Perfect Way," and in that work, "Clothed with the Sun"; and such other writings that tend to throw light on ethics and religion, and to bring in the Golden Age by developing the divine within us. Also, total abstinence from flesh, alcohol, tobacco, from all cruelty and from all things gotten by cruelty, and all must come with clean hands. Order of the Atonement and United Templar Society, Jerusalem, Madras, Paris. I. G. Ouseley, Sec., 3 Evelyn Terrace, Brighton, England.

"THE SIGN OF THE CROSS." A book for thinkers. The scope of the work is fully expressed by the following key-note from the preface: "The prevailing unconsciousness that the 'cross has any other meaning or origin, than that around which revolves the story that moved the world,' illustrates a prevailing lack of historical knowledge in most people throughout Christendom. The hope to bring within reach of the average reader an intelligible resumption of its theurgic mysteries from the occult controversial speculations of the writers of the past. Send orders to Robert H. Fryar, Bath, England. Price, five shillings.

THE ORACLE. "Herald of a New System of Theosophy." Edited by Charles H. Mackay, Founder West Gate Brotherhood, 39 Springfield Street, Boston, Mass. Send two-cent stamp for sample copy, or 50 cents for years' subscription.

THE FLAMING SWORD. A sixteen-page monthly, radical, rational. and racy reform paper; edited by a staff of able writers. A revolutionizer of thought. Send for a sample copy. Guiding Star Publishing House, Washington Heights, Chicago, Ill.

COLUMBIA CALENDAR, 1897. A very useful memorandum block with leaf for each day, filled with bright thoughts and graceful pictures. Twelfth annual calendar, for five two cent stamps, Pope Manufacturing Company, Hartford, Conn. Cycling, good roads, health.

THE METAPHYSICAL MAGAZINE, for January, 1897, contains: The Psychology of Diet; Mysticism and its Witnssses; Celts, Druids, and "Being" (XVIII); Analysis of Anger; "I H S"; Telepathy; Self-Culture. Departments of Psychic Experiences, and of Healing Philosuphy. The World of Thought. 503 Fifth Avenue, New York.

Google

## *Books, Exchanges, Etc.*

THE MONIST. Philosophy, Religion, Science, Sociology. Open Court Publishing Co., 324 Dearborn St., "The Monon," Chicago, Ill. $2.00 a year; quarterly. Vol. VII commenced with October. 1896.

Contents—Animal Automatism and Consciousness, C. Lloyd Morgan; The Regenerated Logic, Chas S. Peirce; From Berkeley to Hegel, Edward D. Fawcett; Panlogism, Dr. Paul Carus; Subconscious Pangeometry, George Bruce Halsted. Diverse Topics — Hegel's Monism and Christianity. India — Religious, Political, Social.

POAULAR ASTRONOMY. December, 1896, contains The Chart of Venus, Detection of Venus' Rotation Period and of the Fundamental Physical Features of the Planet's Surface, The Orbit of Castor, The Seas of Mars, Innundations, Melting of the Polar Snows; Markings of Syrtis Major, A Sketch of the New 24 inch Refractor of the Lowell Observatory: Eclipses, Planets Notes, Variable Stars, Comet Notes. Northfield, Minn. $2.50 a year. Monthly. W. W. Payne, editor.

METAPHYSICAL MAGAZINE. December, 1896, contains Inspiration, Chas. Johnston; Mystery in Man, Shelby Mumaugh; Hypnotic Suggestion, Arthur V. Abbott; Intuitional Development, Henry Wood; The Rationale of Prophecy, Léon Landsberg; Man and the Lower Animals, Isabel P. Miller; The Metaphysician as a Reformer, Clara C. Carter. Department of Healing Philosophy. The World of Thought. Monthly. $2.50 a year. 503 Fifth Avenue, New York.

BIBLICAL WORLD. December, 1896, contains The Child Prophecies of Isaiah, The Story of the Birth; The Home of Our Lord's Child hood; Jewish Family Life; The Child Jesus in Painting; Christianity and Children; Aids to Bible Readers; Work and Workers; The Council of Seventy; Synopses of Important Articles. Reviews — The Doctrine of Incarnetion; Primitive Buddhism; The Bible and the Monuments, etc. $2.00 a year; Monthly. University of Chicago, Chicago, Ill. Elegantly engraved covers, finely printed.

THE MESSENGER. A monthly journal of West Gate Philosophy. Boston, Mass., 39 East Springfield St., Charles H. Mackay, editor, at 25 cents a year. The West Gate Brotherhood is a purely spiritual order. No dues, no by-laws, no membership fee. High ideals.

THE NEW GEOMETRY. By Charles DeMedici, 60 W. 22d St., New York City. Commensurational Arithmetic, Part I, Sec. C. Summary. Mathematical unity, multitude and magnitude Basic postulates and the fundamental axiom on which commensurational arithmetic is based. Analysis of fluxions. Differential fractions, surd and solvent formulas, commensurational equations used in this new system.

Digitized by Google

## *Books for Sale*

AT THIS OFFICE.

The Pericosmic Theory of Physical Existence and its Sequel, Preliminary to Cosmology and Philosophy Proper. By George Stearns. 8vo. pp. 338. 1888. cloth. "Common sense and Reason are the exclusive means of finite intelligence." Its philosophy is logically and mathematically expressed, and presented systematically, so as to be comprehended by the reader. Sent postpaid by mail for 75 cents.

The Blazing Star, with an appendix of 84 pages treating on the Jewish Kabbala. Also a monograph on the Philosophy of Herbert Spencer, one on New England Transcendentalism. Cloth; one volume. By Col. William B. Greene. Boston, 1872. Scarce. $1.50

Anacalypsis; an Attempt to Draw Aside the Veil of the Saitic Isis, or an Inquiry into the Origin of Languages, Nations, and Religions, By Godfrey Higgins, Esq., late of Skellow Grange, near Doncaster. Res verbis et verba accendunt lumina rebus. Vol. I. [All published.] New York, J. W. Bouton, publisher, 1878. Cloth. $2 50

History of Candia, Rockingham Co., N. H., from its earliest settlement to the present time. By Jacob Bailey Moore. Cloth; 8vo. pp. 528. Portrait of author, and 42 illustrations, portraits, cuts, natives, buildings, landscapes. 34 chapters, map, etc. $2.50.

The Origin of the Stars, and the Cause of their Motions and Light. By Jacob Ennis. Cloth; pp. 394. New York, 1867. Scarce. $1.00.

Origin, Tendencies, and Principles of Government. By Victoria C. Woodhull. New York, 1871. Cloth; pp. 248. By mail, 60 cents.

Constitutional Equality a Right of Woman. By Tennie C. Claflin. New York, 1871. Cloth; pp. 148. By mail, 60 cents.

Remarks on Sir William Drummond's Œdipus Judaicus, being a Sequel to Letters to Sir William Drummond. By George D'Oyly. London, 1813. Uncut, covers off. By mail, 50 cents.

## *Notes and Queries.*

A monthly magazine of history, folk-lore, legends science, art, literature; Masonry, mysticism, myths; metaphysics, psychics, theosophy; mathematics, and recondite matters. It contains a large number of odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Vols. I to XIV (1882–1896), each fully indexed. "Many people know many things, no one everything." Circulates in all parts of the world. $1 00 a year, in advance. Back volumes and numbers supplied. Vol XV for 1897. Address S. C. & L. M. Gould, Manchester, N. H.

Google

MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*" To ungreek Homer were not enough—we must Anglicize him."*—BARTER.

VOL. XV. MARCH, 1897. No. 3.

## *The Pyramid Capstone.*

BY LOUIS H. AYMÉ, LA GRANGE, ILL.

Since W. Flinders Petrie specificallya dmits that $\pi$ proportions probably governed the actual dimensions of the Great Pyramid, those who have, from theory, believed it was intended as a metrological monument have been confirmed in their belief and encouraged in their investigations. While I have ever been inclined to the views of the Pyramid metrologists, I have not failed to see how dangerously the theory has been stretched at times, to accommodate hypotheses of most extraordinary scope. While not denying the possibility of reasonableness to some of these hypotheses I have sedulously endeavored to keep within strict metrological bounds, and have demanded of every dimension that it shall prove itself *necessary*, either of itself or as a proportion immediately referable to the dominant $\pi$ proportion and motive of the edifice.

This I have already explained in my article on the " Height of the King's Chamber in the Great Pyramid " (Vol. XV, p. 37), and there have shown how I apply it. I desire, however, to here insist that it must be clearly and irrefutably demonstrated that *every* dimension and *every* special construction in and about the building was and is *necessary*.

Thus, the reason for placing the whole series of galleries and chambers to one side of the central, vertical plane of the Pyramid; so that the vertical plane through the middle of the passages is (from mem-

Google

ory) 284.+ inches to the east of the right vertical plane through the apex; still remains to be demonstrated.

In the present paper I desire to discuss the probable dimensions of the Capstone of the whole building. Prof. Piazzi Smyth, and others since, rightly attributed great importance to this extraordinary block of stone. The religious, symbolic, and masonic qualities that may be gathered about it are of enormous beauty and interest. However, I am compelled to ask that it shall first comply with the *mathematical* requirements. Believing, as I do, that mathematics is absolute poetry, it will be the amplest proof and widest foundation for priest, mystic, poet, or craftsman to build upon, if that stone can be proved to fulfil this crucial test.

But, at the outset, we are met with a most grave difficulty, seemingly insuperable. Not only has the stone long since disappeared but there exists absolutely no description of it anywhere. How then can we submit its dimensions to the test, seeing that we know them not? A brief consideration, however, will show that we do know something about it. It must have been similar to the building that it crowned. Its angles and plane surfaces were necessary consequents of those of the Pyramid itself. All that is lacking are its linear dimensions. Of course, if any one of these is known the remainder follow necessarily.

Prof. Smyth, for whose opinions too great respect cannot be held, *assumes* that the length of one side of its base must have been one hundred inches. So far as I know, his assumption has been actively or passively adopted by all Pyramidologists, and, nevertheless, neither he nor they have ever given any reason for that assumption.

It seemed to me highly probable that this stone, the most difficult of all accessible parts of the Pyramid, and, at the same time, the most distinctly and emphatically visible, should have been of especial metrological importance. More than any other, therefore, should its dimensions reveal *necessity*. On this I took the only dimension accessible, Prof. Smyth's assumed base length of one hundred inches, and proceeded to reconstruct the stone. The results were entirely negative and unsatisfactory, and, reluctantly, I was compelled to conclude that Prof. Smyth, Totten, and all who had tacitly endorsed that assumed base-length were wrong.

At this point, the problem again seemed insoluble. Various dimensions were assumed and with equally or even more unsatisfactory results. I was unshaken in my belief, however, that the real dimensions, could they be discovered, would reveal exquisite mathematical harmonies. I am thus detailed in my account as it may both prove of value to other students to know my methods and also remove the stigma of having made a mere guess, forced to fit in with preconceived theories.

Google

Resolutely setting aside all trial dimensions I attacked the problem from another side, I put the question to myself thus : I am the architect of the vast metrological monument; its construction *compels* me to place on its summit a single stone, mathematically similar to the building itself ; now what dimensions must I first determine ? The answer seemed at once to be :—the height. Then, what should that height be? To answer this I reviewed the system of measures the building was to perpetuate, namely: on a unit length of one inch a measure of 25 such inches, and called a cubit, was founded, and two such cubits, or a measure of 50 inches, was indicated as a special standard. All Pyramid students are familiar with the importance of this number 50 in the Great Pyramid. The selection of that length, therefore, of 50 inches, for the height of the stone would be justifiable.

I cannot, of course, follow in detail my mental deliberations, but suffice it to say, that the longer I considered the matter the stronger became my conviction that the most important dimension of the stone was its height, and that 50 inches would be a scientific and satisfactory height to have given it.

I therefore temporarily assumed that the height of the Capstone was 50 inches, or two cubits, and proceeded to calculate the remaining dimensions. Of course, the word " inch " in all of these articles means the Pyramid inch, equal to 1.001 British inches.

The results of my calculations were so surprising and the few discoveries I now hastily note down for NOTES AND QUERIES so exquisitely beautiful, that I have not as yet been able to quite recover my mental equilibrium. Even at the risk of being called a wild theorist and an enthusiast I will confess that I am not only entranced by the splendid beauty of the stone poem, but amazed, confounded, and awed by the revelation of the immense knowledge of the god or man who conceived the whole wondrous structure. And yet I feel certain that I have only reached the threshold and gained but a fleeting glimpse of yet more splendid things. That others may explore therein, I will give all the results that I have thus far obtained.

## RESULTS.

### LINEAR DIMENSIONS.

| | CUBITS. | INCHES. |
|---|---|---|
| Height, vertical, . . . | 2. | 50. |
| Base, . . . . . | 3.141592+ | 78.539800+ |
| Perimeter of base, . . | 12.566368+ | 314.1592+ |
| Diagonals of base, . . | 4.442+ | 111.050+ |
| Height of triangular faces, . | 2.543+ | 63.575+ |
| Length of angular edge, . | 2.988+ | 74.700+ |

Google

SQUARE DIMENSIONS.

| | SQ. CUBITS. | SQ. INCHES. |
|---|---|---|
| Area of base, . . . | 9.8696+ | 6,168.5000+ |
| Area of triangular side, . . | 2.663+ | 1,664.375+ |
| Area of four triangular sides, . | 10.652+ | 6,657.500+ |
| Total superficies, . . | 20.52169+ | 12,826.0000+ |
| Area of right vertical section, | 2.094394+ | 1,308.996250+ |
| Area of diagonal vertical section, | 2.961+ | 1,850.625+ |

CUBIC DIMENSIONS.

| | CUBIC CUBITS. | CUBIC INCHES. |
|---|---|---|
| Cubic contents, . . . | 6.579736+ | 102,808.365000+ |

From even cursory examination of this table the following $\pi$ proportions are discoverable :

Height, vertical, in cubits = radius of the circle.
Base length, in cubits $= \pi$
Base length, in inches $= 25\pi$
Perimeter of base, in cubits $= 4\pi$
Perimeter of base, in inches $= 100\pi$
Area of base, in sq. cubits $= \pi^2$
Area of base, in sq. inches $= 625\pi^2$

Further it is to be noticed that :

Length of angular edge = 3 nearly. All areas and cubic contents are expressed in exact numbers to the fourth decimal place in terms of squared or cubed Pyramid inches.

All of this is surprising and beautiful, but it is not all. In studying the proportions we are compelled to consider the circle. This is unavoidable, as the true length of the base stretched straight and definite before us demands it. What circle is it? That one the diameter of which is 4. As is well known, certain coincidences exist in such a circle. Its circumference is expressed numerically as its area, thus :

| | | |
|---|---|---|
| Circumference, . . . | 12.566368+ | cubits $= 4\pi$ |
| Area, . . . . . | 12.566368+ | sq. cubits $= 4\pi$ |
| And we have seen that perimeter of base is . | 12.566368+ | cubits $= 4\pi$ |

Google

So also the perimeter and area of circumscribed square are numerically the same, $= 16$.

If we now revolve the circle, the radius of which is 2, about its diameter, and at the same time cube the radius, or vertical height of the Capstone, two solids are produced. The latter is the standard cube of 50″ on an edge and the former a sphere which must be examined.

The volume of this sphere is $\frac{4}{3}\pi r^3 = 33.5103216+$ cubic cubits, or 523598.6562504+ cubic inches.

The surface of this sphere is $4\pi r^2 = 50.26548+$ square cubits, or 31415.926535+ square inches, which is $= 10{,}000\pi$.

## DISCUSSION OF RESULTS.

I claim from what precedes that it is amply demonstrated the dimensions of the Capstone were those here given. At the outset it was demanded that this stone should hold within it at least one dimension within complete harmony with the system of measures preserved in the Pyramid. The most important dimension is the height. This line represents the double sacred cubit, and is also that line which being cubed gives us the basis for standards of length, volume, weight, specific gravity, etc. (See Totten's work, "An Important Question in Metrology," page 87 et seq.) This alone would justify the given height.

But probability becomes certainty when the base length of the stone is measured and reveals $\pi$ itself before our eyes as a geometrically constructed, accurately defined, straight line.

Proof is piled upon proof as we investigate the various proportions. We find the circumference of the circle described with the two-cubit radius, its area and the perimeter of the base of the stone all being expressed by the same number, and that number is $4\pi$.

Finally we find that the surface of the sphere, the radius of which is 2 cubits, is, *in square Pyramid inches*, $10{,}000\pi$, thus positively and splendidly linking together $\pi$ and the specific length of the Pyramid inch, which is the unit upon which the whole system is based.

To assert that such wonderful results are "fortuitous coincidences" is to substitute prejudice for judgment.

Apart from these mathematical reasons for believing that the Capstone was a monolithic miniature Great Pyramid, 2 cubits high, other practical arguments may be advanced. I have had the curiosity to calculate the weight of the Capstone, both in mean density (5.7) material and in white Mokattam limestone, taking as the specific gravity of the latter the only figure I have at hand, namely, 2.097. The results are as follows :

Google

| | |
|---|---|
| Weight of the Capstone in mean density (5.7) material, | 328,968.+ ounces.<br>20,560.5+ avoirdupois lbs.<br>27,551.070+ Troy lbs.<br>32,896.8+ standard lbs. |
| In white Mokattam limestone (specific gravity 2.97,) | 121,025.59+ ounces.<br>12,102.559+ standard lbs.<br>7,464.099+ avoirdupois lbs. |

Merely remarking the closeness of the figures :

12102559, 12566368, 12826000, 102808365, etc. ;

And suggesting that possibly accurate knowledge of the specific gravity of the stone might show the weight, in ounces, to be more nearly the last than any other of the numbers, I return to my argument. In round numbers the Capstone weighed 3¾ tons of 2000 lbs. each. This would be about as great a weight as could easily be carried up the great height of the Pyramid and placed in position. With every additional inch of height for the Capstone a greater and greater increment of weight would be added. If the width of the successive steps of the core masonry, up which the stone had to be carried is considered, it will be seen, that with a base length of 78 inches the center of gravity would fall *on* the step, but with any sensibly greater base length, and certainly with one of 100 inches, it would fall *outside* the step, and consequently there would be constant and imminent danger of the stone plunging to the bottom, to say nothing of the enormously difficult engineering problem presented.

Speculation as to the fate of this matchless stone is a fascinating temptation. I too have my fancies and dreams, if you please so to call them, but to mystic, Christian, and especially to craftsmen do I leave this.

In closing, by the courtesy of the editor of NOTES AND QUERIES, I am pleased to invite any, who are interested in the subject, to correspond with me either directly, in confirmation or criticism of my discoveries, or by articles in this publication.

---

LANGUAGE SPOKEN BY JESUS THE CHRIST. It is said that there is one, and only one, work extant written in the language in which Jesus commonly spoke. The authority for this statement is Dr. Meyer, of the University of Bonn, who has made a special study of the question. The work is known as the "Jerusalem Talmud," and it was written in Tiberias in the third century after Christ. According to this authority Jesus spoke a Galilean dialect of the Aramaic tongue. The Aramaic is one of the Semitic family of languages, a sister tongue of the Hebrew. Aramaic was at one period the language of business between Syria and the countries further east.

Digitized by Google

REMARKABLE PLANETARY CONJUNCTIONS. A phenomenon of considerable interest, especially on account of its rarity, is the conjunction, or grouping together, of two or more planets within a limited area of the heavens. The most remarkable instances are as follows:

1859, July 21. Venus and Jupiter came very close to each other; at 3 hours, 44 minutes, A. M., the distance between the two planets was only 13″, and they accordingly appeared to the naked eye as one object.

1857, January 29. Jupiter, the Moon, and Venus were in a straight line with one another, though not within telescopic range.

1845, December 19. Venus and Saturn appeared in the same field of the telescope.

1801, October 3. Venus, Jupiter, and the Moon were in close proximity in Leo, and Saturn was not far away.

1769, December 23. Venus, Jupiter, and Mars were very close to each other.

1725, March 17. Venus, Jupiter, and Mercury appeared together in the same field of the telescope.

1544, November 11. Venus, Jupiter, Mercury, and Saturn were enclosed in a space of 10°.

1524, November 11. Venus, Jupiter, Mars, and Saturn were very close to each other, and Mercury was only 16° distant.

1186, September 15. Mercury, Venus, Mars, Jupiter and Saturn were in conjunction between the wheat-ear of Virgo and the sign of Libra.

In the years 1507, 1511, 1552, 1564, 1568, 1620, 1624, 1664, 1689, 1707, and 1765, the three most brilliant planets (Venus, Mars, and Jupiter) were very near each other.

The earliest record that we possess of an occurrence of this kind is of Chinese origin. It is stated that a conjunction of Mars, Jupiter, Saturn, and Mercury, in the constellation Shi, was assumed as an epoch by the Emperor Chuen-hio, and it has been found by M. Desvignoles and M. Kirch that such a conjunction actually did take place on February 28, 2446 B. C., between 10° and 18° of Pisces. Another calculator, De Mailla, fixes upon February 9, 2441 B. C., as the date of the conjuction in question; and he states that the four planets named above, and the Moon besides, were comprised within an arc of 12°, extending from 15° to 27° of Pisces. It deserves to be mentioned that both the foregoing dates precede the Noachian deluge. It can only be that the planetary conjunction in question was afterwards ascertained.

Google

COINCIDENCES. The following singular coincidences, says Chambers' "Descriptive Astronomy" (p. 41), deserve to be mentioned:

1. Multiply the Earth's diameter (7912 miles) by 108, and we get 854,496 = ± the Sun's diameter in miles.

2. Multiply the Sun's diameter (852,584 miles) by 108, and we get 92,079,072 = ± the mean distance of the Earth from the Sun.

3. Multiply the Moon's diameter (2160 miles) by 108, and we get 233,280 = ± the mean distance of the Moon from the Earth.

PLANETARY AXIAL ROTATIONS. The axial rotations of the four last-born planets, according to the nebular hypothesis, are very near a 24-hour period. This data is from Chambers' "Descriptive Astronomy" (p. 40).

| | H. | M. | S. |
|---|---|---|---|
| Mercury's axial rotation, . . . . | 24 | 5 | 30 |
| Venus' axial rotation, . . . . | 23 | 21 | 23 |
| Earth's axial rotation, . . . . | 23 | 56 | 4 |
| Mars' axial rotation, . . . . | 24 | 37 | 23 |
| Average, . . . . . | 24 | 0 | 5 |

The axial rotations of the four first-born planets, according to the nebular hypothesis, are very near a 10-hour period. (The data for Neptune is Norton's "Numerical Basis of the Solar System.")

| | H. | M. | S. |
|---|---|---|---|
| Jupiter's axial rotation, . . . . | 9 | 55 | 21 |
| Saturn's axial rotation, . . . . | 10 | 29 | 17 |
| Uranus' axial rotation, . . . . | 9 | 30 | ? |
| Neptune's axial rotation, . . . . | 11 | 10 | 55 |
| Average, . . . . . | 10 | 16 | 23 |

It is well known by mathematicians that there are certain numbers, whose powers are exceptional and frequently inexplicable. An instance of this nature is offered in the fact that if the diameter of a planet be multiplied by .1308+, the product will be its angular velocity (rotation speed). The decimal number .1308+ is $\frac{1}{24}$ of $\pi$, the ratio of the circumefrence to the diameter of a circle. This fact alone, in its application to the planets, indicates a law, empirical it may be, that a ten-hour period is some way connected with the planets. The angular velocity (rotation speed) of every planet bears a direct relation to its diameter.

Google

FIRST ENGLISH TRANSLATIONS OF THE ILIAD. The first translations in English were made in the sixteenth and seventeenth centuries, and are as follows:

Arthur Hall, a Member of Parliament from Grantham, translated "Ten Books of Homer's Illiades" from a metrical French version, into English; published in London, 1581. 4to.

George Chapman, of Kent, translated "The Whole Bookes of the Iliads and Odysses of Homer Prince of Poetes," which he published about 1810. Folio, engraved title, with portrait on back, and the engraved frontispiece, with dedication to prince Henry. He first published "The Shield of Achilles," in 1596, quarto. Next "Seven Books of the Iliad" appeared in the same year. In 1808 twelve books of the Iliad were published.

John Ogilby, Master of His Majesties Revells in the Kingdom of Ireland, translated the entire "Iliad, adorn'd with sculpture, and illustrated with annotations." London, 1660. Folio, calf; 49 full page plates, copious side and foot-notes; pp. 896.

Thomas Hobbes, of Malmsbury, translated the "Iliads and the Odysses out of Greek into English, with a large preface concerning the vertues of an heroick poem, written by the translator"; also life of Homer. London, 1674. 12mo, calf. He first published in 1674, Books IX, X, XI, XII, of the Odysses, under the title "The Voyage of Ulysses."

---

## *Hymn to the Sun.*

*Oh! how glorious and incomprehensible thou art.*
*Worthy of adoration art thou.*
*No pen or pencil or language can portray thy splendor,*
*Nor can the eye, unveiled, behold thy dazzling beauty.*
*By thy genial might worlds are brought forth, as from nothing, and again dissipated.*
*With throbbing brain and yearning heart we crave to know thy origin, thy destiny,* thy Creator.
*From whence cometh and whither goest thou?*
*Thou thyself art a source of light and life and motion.*
*Still thou art not original, neither first nor last.*
*A period with life and motion existed ere thou hadst being.*
*A like period will remain when thou has passed away.*
*And yet,* O Sun! *We feel that thou art almost* Alpha *and* Omega, *so great, so good, so glorious thou art.*—RAMSAY'S "COSMOLOGY."

Google

COLOR, FROM AN ARTISTIC POINT OF VIEW. An essay by Isaac H. Noyes, Washington, D. C., 1896. He takes eight propositions from Owen Jones's "Grammar of Ornament" and discusses their principles, artistic effects, and beauty :

"Proposition 14. Treats of color in general, and says : "Color is used to assist in the knowledge of form and to distinguish objects or parts of objects from one another.

15. "Color is used to assist light and shade . . . . . .

16. "These objects are best attained by the use of primary colors on small surfaces and in small quantities ; balanced and supported by the secondary and tertiary colors on the masses.

17. "The primary colors should be used on the upper portion of the objects, the secondary and tertiary on the lower.

21. "In using the primary colors on moulded surfaces we should place BLUE, which retires, on the concave surfaces ; *yellow*, which advances, on the convex ; and RED, the intermediate color, on the under sides ; separating the colors by white on the vertical planes.

22. "The various colors should be so blended that the objects colored, when viewed at a distance, should present a neutralized bloom.

23. "No composition can ever be perfect in which any one of the three primary colors is wanting, either in its natural state or in combination."

These propositions are intelligently discussed and their harmonious principles shown in the essay. Received from the author, 409 Fourth Street, S. E., Washington, D. C.

---

EGYPT FIRST MENTIONED. (Vol. XV, p. 28.) The name *Egypt* occurs in Genesis xii, 10, "And Abram went down into Egypt to sojourn there." The author of the "Classical Manual" (p. 333), mentions Egypt, referring to the *Odyssey* (xiv, 315), but Homer dose not say here "Egypt" ; he says "Thesprotia." The Hebrew name for Egypt was *Misraim* ; The Greeks called it *Aeria* ; it was also called *Melampodon*, "the black-footed race." Others say it was called *Melambolus*. The etymology of the word Egypt has baffled the ingenuity of the learned. James Bruce says "*Y Gypt*, the name given to Egypt in Ethiopia, means the country of canals.

---

PAIRS OF DOUBLE LETTERS. (Vol. XV, p. 28.) The question by "X" in your monthly suggests the name *Tennessee* as fulfiling the conditions mentioned. ANDREW.

"NINE SMALL CHILDREN AND ONE AT THE BREAST." We will reply "M." You can decide the question for yourself as to "how many children John Rogers had," by reading the following from that well-known booklet, "The New England Primer":

"Mr. John Rogers, minister of the gospel in London, was the first martyr in Queen Mary's reign; and was burnt at Smithfield, February the fourteenth, 1554. His wife, with nine small children, and one at the breast, followed him to the stake, with which sorrowful sight he was not the least daunted, but with wonderful patience died courageously for the gospel of Jesus Christ."

THE ULDUCKY LETTER. Theta is a letter of the Greek alphabet corresponding to *th* in English. It is sometimes called the unlucky letter from being used by the judges on their ballots in passing condemnation on a prisoner, it being the first letter of the Greek *thanatos*, which means "death."

---

"THE NESTOR OF HARMONIC ASTRONOMY." Prof. Pliny Earle Chase gave this name to Prof. Stephen Alexander, author of the work, "Statement and Exposition of Certain Harmonies of the Solar System"; Smithsonian Contributions to Knowledge, No. 280. 1875.

THE HOMERIC POEMS. Four good works discussing the poems:
Problem of the Homeric Poems. William D. Geddes. London, 1878.
Origin of the Homeric Poems. Hermann Bonitz. New York, 1880.
Growth of the Homeric Poems. George Wilkins. London, 1885.
Language of the Homeric Poems. A. Henry Sayce. London, 1895.
François Fénelon, French author, wrote "Adventures of Telemachus."
Alfred Tennyson, English poet-laureate, wrote a poem on "Ulysses."
Charles Kingsley, English author, wrote a poem on "Andromeda."
Charles Lamb, English essayist, wrote the "Adventures of Ulysses."
Prof. C. Witt, German author, wrote the "Wanderings of Ulysses."
Denton J. Snider, American author, wrote "Agamemnon's Daughter."
Andrew Lang, English poet, Englished from Greek "Helen of Troy."
Robert Brown, Jr., of London, wrote the "Myth of Kirkê" (Circe).
Robert Bridges, of London, wrote a poem, "Achilles in Scyros."

---

"We believe that on other planets on which the same conditions prevail as on this, our earth, the Logos is present now, and it makes little difference whether he be Joshua, of the tribe of Juda, or Gotama, of the tribe of Shakya."—*Paul Carus.* "Me, too."—*Editor.*

"There are as many Christianities as there are persons."—*Edgar Douglas Fawcett.*

Google

THE FIRST DUNCIAD. (Vol. XV, p. 52.) We find the following extract prefaced to Pope's *Dunciad*, which answers "J. G.'s" question. No doubt the *Margites* is the *Dunciad* referred to:

"Margites was the name of this personage, whom antiquity recordeth to have been Dunce the Eirst; and surely from what we hear of him, he is not unworthy to be the root of so spreading a tree, and so numerous a posterity. The poem, therefore, celebrating him was properly and absolutely a Dunciad, which, though now unhappily lost, yet is by its nature sufficiently known by the infallible tokens aforesaid. And thus it doth appear, that the first Dunciad was the first epic poem, written by Homer himself, and anterior even to the Iliad or Odyssey."

This poem, which was a satire upon some strenuous blockhead, as the name implies, does not now exist; but it was so famous in former times that it seems proper to speak of it a little more explicitly, as it is one of a dozen or more of the lost works attributed to Homer. It is said by Harpocration that Callimachus admired the *Margites*. Dion Chrysostom says that Zeno the philosopher wrote a commentary on it. A genuine verse, taken from this poem, preserved by Plato, is well known by many, as follows:

"*For much he knew but everything knew ill.*"

Two other lines, in the same strain, are preserved by Aristotle:

"*Him or to dig or plough the gods denied,*
*A perfect blockhead in whate'er he tried.*"

---

FOURIER'S TABLE OF HARMONIES. (Vol. XV, p. 38.) Here is one of Fourier's tables taken from "The Doctrines of Charles Fourier," by Parke Godwin. New York, 1844.

| *Number.* | *Passions.* | *Colors.* | *Curves.* | *Notes.* | *Metals.* |
|---|---|---|---|---|---|
| 1. Addition, | Friendship, | Violet, | Circle, | ut, | Iron. |
| 2. Division, | Love, | Azure, | Ellipse, | mi, | Pewter. |
| 3. Subtraction, | Familism, | Yellow, | Parabola, | sol, | Lead. |
| 4, Multiplcation, | Ambition, | Red, | Hyperbola, | si, | Copper. |
| 5. Progression, | Cabalist, | Indigo, | Spiral, | re, | Silver. |
| 6. Proportion, | Papillon, | Green, | Conchoid, | fa, | Platina. |
| 7. Logarithms, | Composite, | Orange, | Logarithmic, | la, | Gold. |
| Y POWERS. | UNITYISM. | WHITE. | CYCLOID. | UT. | MERCURY. |
| ⋋ Λ —— | Favoritism. | Black. | Epicyloid. | But. | —— |

Y is sign of the direct pivot. Λ is the sign of the indirect pivot.

Google

A FABLE FOR CRITICS. [By James Russell Lowell.] The title of this rare duodecimo book is poetical, printed in colors. The preface and introduction are also poetical and speak for themselves. Thus:

READER! walk up at once (it will soon be too late) and
buy at a perfectly ruinous rate

A

*FABLE FOR CRITICS*

OR, BETTER,

(I like, as a thing that the reader's first fancy may strike,
an old-fashioned title-page,
such as presents a tabular view of the volume's contents)

A GLANCE

AT A FEW OF OUR LITERARY PROGENIES

(Mrs. Malaprop's word)

FROM

THE TUB OF DIOGENES;

A VOCAL AND MUSICAL MEDLEY,

THAT IS,

A SERIES OF JOKES

BY A WONDERFUL QUIZ

who accompanies himself with a rub-a-dub-dub, full of spirit and grace,
on the top of the tub.

SET FORTH IN

October, the 21st day, the year '48:

G. P. PUTNAM, BROADWAY.

Google

It being the commonest mode of procedure, I promise a few candid remarks

TO THE READER:

This trifle, begun to please only myself and my own private family was laid on the shelf. But some friends, who had seen it, induced me, by dint of saying they liked it, to put it in print. That is, having come to that very conclusion, I consulted them when it could make no confusion. For, (though in the gentlest of ways,) they had hinted it was scarce worth the while, I should doubtless have printed it.

I began it, intending a Fable, a frail, slender thing, rhyme-ywinged, with a sting in its tail. But, by addings and alterings not previously planned, — digressions chance-hatched, like birds' eggs in the sand,— and dawdlings to suit every whimsy's demand, (always freeing the bird which I held in my hand, for the two perched, perhaps out of reach, in the tree,) it grew by degrees to the size which you see. I was like the old woman that carried the calf, and my neighbors, like hers, no doubt, wonder and laugh, and when, my strained arms with their grown burthen full, I call it my Fable, they call it a bull.

Having scrawled at full gallop (as far as that goes) in a style that is neither good verse nor bad prose, and being a person whom nobody knows, some people will say I am rather more free with my readers than it is becoming to be, that I seem to expect them to wait on my leisure in following wherever I wander at pleasure, that in short, I take more than a young author's lawful ease, and laugh in a queer way so like Mephistopheles, that the public will doubt, as they grope through my rhythm, if in truth I am making fun *at* them or *with* them.

So the excellent Public is hereby assured that the sale of my book is already secured. For there is not a poet throughout the whole land, but will purchase a copy or two out of hand, in the fond expectation of being amused in it, by seeing his betters cut-up and abused in it. Now, I find, by a pretty exact calculation, there are something like ten thousand bards in the nation, of that special variety of whom the Review and Magazine critics call *lofty* and *true*, and about thirty thousand (*this* tribe is increasing) of the kind who are termed *full of promise* and *pleasing*. The Public will see by a glance at this schedule, that they cannot expect me to be over-sedulous about courting *them*, since it seems I have got enough fuel made sure of for boiling my pot.

As for such of our poets as find not their names mentioned once in my pages, with praises or blames, let them SEND IN THEIR CARRS, without further DELAY, to my friend G. P. PUTNAM, Esquire, in Broadway, where a LIST will be kept with the strictest regard to the day or the hour of receiving the card. Then, taking them up as I chance to have time, (that is, if their names can be twisted in rhyme,) I will

Google

honestly give each his PROPER POSITION, at the rate of ONE AUTHOR to each NEW EDITION. Thus a PREMIUM is offered sufficiently HIGH (as the magazines say when they tell their best lie) to induce bards to CLUB their resources and buy the balance of every edition, until they have all of them fairly been run through the mill.

One word to such readers (judicious and wise) as read books with something behind the mere eyes, of whom in the country, perhaps there are two, including myself, gentle reader, and you. All the characters sketched in this light *jeu d' esprit*, though, it may be, they seem, here and there, rather free, and drawn from a Mephistophelian stand-point, are *meant* to be faithful, and that is the great point, and none but an owl would feel sore at a rub from a jester who tells you, without any subterfuge, that he sits in Diogenes' tub.

---

POEMS BY ALBERT PIKE. Several of the early poems by Gen. Albert Pike were published in *Blackwood's Magazine*, Vol. XLV, 1839, pp. 819-830. They are under the title, "Hymns to the Gods." There are eight of them: To Neptune, To Apollo, To Venus, To Diana, To Mercury, To Bacchus, To Somnus, To Ceres. The following letter is published at the end of the poems:

LITTLE ROCK, STATE OF ARKANSAS,
August 15, 1838.

SIR,—It is with much doubt, and many misgivings, I have been induced by the entreaties of some friends in Boston to send the accompanying trifles in verse from this remote corner of the Union—beyond the Mississippi. I would fain believe them worthy a place in your inestimable *Magazine*, which regularly reaches me *here*, two thousand miles from New York, within six or seven weeks of its publication in Edinburgh, and is duly welcomed as it deserves. Should you deem them worthy of publication, accept them as a testimonial of respect offered by one, resident in south-western forests, to him whose brilliant talents have endeared him, not only to every English, but to multitudes of American bosoms — equally dear as Christopher North and Professor Wilson. Most respectfully, Sir,

Your obedient servant,
ALBERT PIKE.

---

THE NATIONAL FLAG. On the admission of Utah to the Union as a State in 1896, another star, the 45th, was added to the National Flag. The star is placed to the right of the fourth row from the top. The order was accompanied by an order changing the size of the colors. Heretofore the standard had been 6 feet by 5. The new order makes the regulation size 5 feet six inches by 4 feet 4 inches.

Google

THE LADDER OF KADOSH. (Vol. XV, p. 32.) The Ladder is one of the oldest symbols. It is found in all systems of initiation, ancient and modern. We find it in the Mysteries of Isis and Osiris, and of Eleusis, the seven steps of the Temple of Karnac. The Ladder is a fundamental symbol in the Kabbalah, and in Gnosticism; while in Masonry it is of constant occurrence. We also find it in every degree founded on Gnostic tradition, under different names: the Theological, or Jacob's Ladder, the Ladder of the Rose-Croix, and the *Mysterious Ladder* of the Knight Kadosh. All these have absolutely the same esotericism, although their esoteric significations widely differ.

The Ladder of Kadosh, the most important symbol of this heroic degree, is composed of two ascents of seven degrees each: that of the right is named OHEB - ELOAH (Love of God); that of the left is OHEB - KEROBO (Love of Humanity).

The steps of the first ascent bear the names of the seven liberal arts; those on the left are:

| | | | |
|---|---|---|---|
| TSEDADAH, | *Justice*, | EMOUNAH, | *Faith-Truth*, |
| SCHOR - LABAN, | *Innocence*, | AMA - SAGGHI, | *Great Work*, |
| MATHOK, | *Kindness*, | SABBAL, | *Weight, Submission* |

GHEMOUL BINAH THEBOUNAH, *Prudence.*

They may be thus explained: The Knight Kadosh must teach in a choice language (Grammar), and sonud arguments (Rhetoric), at once precise (Logic), positive and exact (Geometry), that the harmonies (Music) of pure Reason result from the practice of the precepts emblematically represented by (Astronomy).

The seven rounds of the left ascent, are:

*Justice.* We must employ every means, pecuniary, intellectual and moral, to lead Humanity to that state of happiness to which it has an undeniable *right.*

*Innocence.* We must do unto others that which we want them to do unto us.

*Kindness.* Kindness brings the appanage of a purified heart, can alone permit us to bear with adversity; let us therefore suffer the vicissitudes of life with resignation.

*Faith.* Our faith being founded on Truth, let us always speak the truth or keep silent.

Digitized by Google

*Great Work.* Let us work untiringly towards the perfection of Humanity, this being the aim of the Knight Kadosh.

*Weight.* The vices of Humanity must be endured with an unalterable patience on our part.

*Prudence.* In fine, absolute fidelity must be the rule of our engagements and Prudence the constant guide in our rapports with mankind.

Such is the *exoteric* signification of the mysterious ladder of the Kadosh; it teaches the Knight "to enlighten the charms of our fellowmen by persuasion; to respect all beliefs and bring relief to the afflicted." *Esoterically*, the Ladder is the symbol of the hierarchy of the Soul — each round representing a state of existence through which the soul is supposed to pass in its progressive ascent towards the realm of Truth. Each round of the Ladder is associated with the corresponding round of Hermetic, astrological, and Kabbalistic ladders, representing thus the metals and the colors of the Magister, the planets, and the seven kabbalistic principles hieroglyphically represented by the Hebrew letters of the rounds of the left ascent (OHEB KEROBO).

In the Templar system of the *Judges Unknown Philosophers* (a rite now almost extinct), all Masonic symbols are given a Templar (purely Gnostic) origin. The two ascents of the *mysterious ladder* symbolize the union between Philippe-le-Bel and Clement V, and the seven rounds allude to the seven conditions imposed by the king to the Archbishop of Bordeaux for his election to the papal chair.

A 34°.

---

WHAT IS VORTEX-MOTION? Professor Clifford tells us what this motion is in the following:

"Imagine a ring of India rubber, made by joining together the ends of a cylindrical piece (like a lead-pencil before it is cut), to be put upon a round stick which it will just fit with a little stretching. Let the stick be now pulled through the ring while the latter is kept in its place by being pulled the other way on the outside. The India-rubber has then what is called vortex-motion. Before the ends were joined together, while it was straight it might have been made to turn around without changing position, by rolling it between the hands. Just the same motion it has on the stick, only that the ends are now joined together. All the inside surface of the ring is going one way, namely, the way the stick is pulled; and all the outside is going the other."

Google

# *The Constitution of Man and Nature.*

BY C. S. WAKE, CHICAGO, ILL.

*Proposition* I. Everything in Nature, which exists in relation to other things and every system of things, that is, *socius* (gathering), for example, the human or other organism, the earth, the solar system, and the Universe — possesses polarity, which polarity is essential to its existence in that relation, and is the expression of its activity.

II. Negative activity, that is, minus ( — ), is *ex*ternal (operating outwards) and is Energy.

III. Positive activity, that is, plus ( + ), is *in*ternal (operating inwards) and is Force.

IV. Positive activity, being aggregative, results in *integration*, and negative activity, being separative, gives *dissolution*; but, when in polar operation, the two activities are complementary, and each then performs actual work.

V. The negative and positive activities in Nature are essential to each other; that is, the work done by Energy is possible only through the coöperation of Force, which, on the other hand, can do work only through the coöperation of Energy. The work of Energy is *Evolution*, the work of Force is *Involution*, and these always proceed together.

VI. The coöperation of Energy and Force is dependent on the influence of a third principle whose action is *coördinative*, and which stands towards Energy and Force in a relation corresponding to that which Zero [ 0 ] has to minus ( — ) and plus ( + ).

VII. Zero is representative of the MONAD. The Monad possesses Substance and Motion, so combined as to form a homogeneous whole as *Esse* (Being), but it exhibits its external activity as Power in phenomena, that is, as *Existence*, under the dual rhythmic operation of Energy and Force — itself being evolved as Mind, which is the organizing principle of every coördinated body, and therefore of every system or *socius*.

VIII. Every such body or system possesses three coöperating principles, which are *Monad*, *Substance*, and *Motion*. These three principles are respectively the elective, affective, and effective factors in all phenomena, and appear *materio*-physically as Ether, Atom and Molecule, with their dual activities as modes of motion, and *physio*-psychically as plasm, cell, and tissue, with their cerebral, nervous, and molecular activities.

IX. The product of the coöperation of those three factors in Creation, and therefore every mental product, as a thought unit, is a creation when embodied in a verbal or other sign or symbol, which is the audible or visible expression of the Monad, as

Google

Mind. Mind is thus a Monadic product of the coördinated action of organized substance and motion, exhibiting its activity through the brain and its affective and effective coägents, the nervous and muscular systems.

X. Every perfect mental creation is attended with *doubt* or discrimination, which is equivalent to external isolation (the action of sight), that is, negative or analytic activity, and with *belief* or assimilation, equivalent to internal combination (sex action), that is, positive or synthetic activity, which is reached, when true, through the influence of the intuitive faculty. Intuition belongs to the Monad, as the fundamental coördinating mental principle, and it is the instinctive application of Reason, which operates on the psychical plane through its negative and positive activities, analysis and synthesis, as doubt and belief, its conclusions being exhibited through Volition (Intellect), as Truth.

XI. The Universe is an organized (coördinated) whole, and the Ether which pervades it stands in the same relation to the solar bodies (as atomic), and the planetary bodies (as molecular), as the Monad stands towards the primal Substance and Motion, or as Power (Rhythm) stands towards Force and Energy — the dual negative and positive activities being rendered complementary through the coördinating influence of the Ether.

XII. These complementary activities are themselves dual, exhibiting together the evolution (emission) of motion and the involution (absorption) of substance, or the emission (evolution) of substance and the absorption (involution) of motion ; they operate throughout every province of Nature, in every undulation, vibration, and rotation of physical and psychical being, of which they constitute the dual existence, and their coördination proclaims the action of a ratio-nal controlling factor, of which the Monad under one of its aspects is the *esse*ntial principle.

XIII. The formal concept is an organized product of the mental phase of evolution and involution, and therefore is a ratio-nal expression of the coöperation of the negative and positive factors, substance and motion, acting under the influence of the coördinating factor of the organism, which coördinating principle not only pervades the whole organism, but is at the same time concentrated in the brain, as the organ of thought and volition.

XIV. As a mental product of organic activity, the formal concept is organic, and when embodied in verbal symbols it partakes of the function of growth, and is subject to the processes of change and decay ; but when its factors are reduced to simple signs, the formal concept becomes a mechanical arrangement which does not change, and which acts as a model or mould for the guidance of the logical process.

XV. Monad, Substance, and Motion answer respectively to Spirit, Body, and Soul, the coöperation of which gives rise to the various

Google

stages of Evolution and Involution which result in the development of mind and brain, attended in man with self-consciousness. This is a ratio-nal recognition by the Monad — Esse of its own existence in Man and Nature as the vital principle of Intuition ; of which principle Reason is the radiative expression, as intuition is the concentrative expression of Reason.

XVI. God, as the Monad and Man stand in relation to each other as a piano-player and the wires of his instrument which produce musical tones — the instrument itself representiug the human body and Nature, regarded as physical, united as one. The Monad acts on the human mind through Nature and the bodily organism, and the result is the expression of harmony as exhibted in human culture.

## *Universal Idealist Union.*

AN EDITORIAL MISTAKE. In our February number we have published by mistake a *list of names* (to whom we intended to send copies of this magazine), instead of a *list of Reviews* which had been selected as the official organs of the UNIVERSAL IDEALIST UNION in different countries. In the distribution of matter we have given one list instead of the other. We hope that the persons named in our last number will forgive us this unintentional mistake. Here is the intended list that should have appeared in the February number. EDITOR.

The following periodical reviews will publish communications for the "Universal Idealist Union" in furtherance of the objects set forth in the official circular appended to our January number (1897):

French. *L'Initiation*, (Revue Mensuelles), 10 Avenue des Peupliers, Paris, France.

Spanish. *Lux Astral* (weekly), 6 Pasaje Sarmiento, Buenos Aires, Republique Argentine.

German. *Die Religion des Geistes*, Festung-Herrengasse 58, Budapest, Hungary.

Swedish. *Frie Ord*, Christiania, Norway.

Italian. *Lux* (monthly), 82 Via Castro Pretorio, Rome, Italy.

English. *Notes and Queries* (monthly), Manchester, N. H. (U. S. A.)

COMMITTEE ON THE PRESS. Dr. G. Encausse, of Paris; A. Sabro, of Christiania; Dr. Girgois, of Buenos Aires; Dr. G. Hoffmann, of Rome; Dr. E. H. Schmitt, of Budapest; S. C. Gould, of Manchester.

Google

TOUR OF THE CHESS KNIGHT. The following eight-line quotation, from Longfellow's *Hiawatha*, is the solution of the Knight's Tour (Vol. XV, p. 6). The problem was proposed by George A. Corson, Manchester, N. H. The foot-steps when joined are very symmetrical.

" Face to face we speak together ;
But we cannot speak when absent,
Cannot send our voices from us,
To the friends that dwell afar off,
Cannot send a secret message,
But the bearer learns our secret,
May pervert it, may betray it.
May reveal it unto others." — *Longfellow's Hiawatha.*

A KNIGHT'S TOUR OVER THE CHESS-BOARD.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| can | cret | face | sage | speak | per | ab | the |
| to | speak | not | but | er | but | cret | vert |
| se | we | mes | we | may | when | bear | sent |
| to | face | a | learns | er | can | it | se |
| send | us | geth | it | may | our | far | not |
| thers | friends | to | voi | off | veal | be | may |
| from | not | to | that | un | it | send | a |
| the | o | ces | can | our | dwell | re | tray |

Google

## *One Hundred Questions on the United States.*

1. How many States in the United States January 1, 1897?

2. Which were the thirteen original States?

3. Which of the original States was the last to ratify the Constitution, and what was the date?

4. What State was the first to be admitted to the Union — the fourteenth — and when?

5. What was the last State admitted to the Union, and when?

6. What State has been the birthplace of the most Presidents; how many, and which, Presidents?

7. What State comprised the territory "New Connecticut"?

8. Which States have two abbreviations?

9. In what State was the center of population in 1890?

10. Which States are the names of Asteroids, and who were their discoverers?

11. Which three States have received the name of "star," and how located?

12. What State while a Territory was represented in Congress by one who presented his arguments on the floor in a poem, when, and the Congressman's name?

13. What commonwealth was meant by a noted Congressman when he said: "When I speak of my country, I mean the commonwealth" which I represent"?

14. What State settled the pronunciation of its name by an Act of its Legislature?

15. Which States took their names from rivers that flow through or adjacent to them?

16. Which States received their names from noted persons, and name the persons?

17. Which States are not the names of towns or cities in other States?

18. What vowel does not commence the name of any State?

19. What State did Hon. J. Proctor Knott represent when he delivered his famous speech on "Duluth" as the then prospective great city of the north-west?

Google

## *Answers to 100 Questions on the United States.*

1. Forty-five.

2. Connecticut, Delaware, Georgia, Maryland, Massachusetts, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, Virginia.

3. Rhode Island, May 29, 1790.

4. Vermont, March 4, 1791.

5. Utah, July 4, 1896.

6. Virginia, seven: George Washington, Feb. 22, 1732; Thomas Jefferson, April 13, 1743; James Madison, March 16, 1751; James Monroe, April 28, 1758; William Henry Harrison, Feb. 9, 1773; John Tyler, March 29, 1790; Zachary Taylor, Nov. 24, 1774.

7. Ohio.

8. Massachusetts, Ms., Mass. Connecticut, Ct., Conn. Pennsylvania, Pa., Penn. Kansas, Ks., Kans. California, Cal., Calif. Kentucky, Ken., Ky. Colorado, Col., Colo.

9. Indiana, 20 miles east of Columbus.

10. Virginia, No. 51, discovered by Ferguson, Oct. 4, 1856. Carolina, No. 235, discovered by Palisa, Nov. 28, 1883. California, No. 341, discovered by Wolf, Sept. 25, 1892.

11. Maine, "Star in the East"; Minnesota, (L'Etoile du Nord), "Star of the North"; Texas, "The Lone Star." These States form a right-angled triangle, right-angle being at Minnesota.

12. Wyoming. Hon. Stephen W. Downey, April 13, 1880, read a poem entitled "The Immortals," an argument in support of the provisions of a "Bill providing for certain paintings on the walls of the National Capitol." Published in octavo, pp. 60. Washington, 1880. (See also Appendix to Congressional Record, Vol. X, Part 5, 46th Congress, 2d Session.)

13. Virginia. "When I speak of my country I mean the commonwealth of Virginia," proclaimed in Congress in 1818.

14. Arkansas. *Ar-kan-saw.*

15. Alabama, Connecticut, Delaware (river from Lord De laWarre). Illinois, Iowa, Kansas, Minnesota, Mississippi, Missouri, Ohio, Oregon, Tennessee, Wisconsin.

16. Pennsylvania, from Admiral Penn, father of Willliam Penn. Maryland, from Henrietta Maria, wife of Charles I. Carolinas, from Charles (Carolus) II. Georgia, from George II. Louisiana, from Louis XIV of France. Virginia, from Elizabeth, the Virgin Queen. Washington from George Washington.

17. Arkansas, Connecticut; Illinois, Kentucky, Massachusetts, New Jersey, Minnesota, Mississippi, Missouri, Pennsylvania, Rhode Island, Wisconsin.

18. The vowel E.

19. Kentucky. Hon. J. Proctor Knott delivered his speech on "Duluth," in the House of Representatives, Jan. 27, 1871. Published in octavo, pp. 8. Washington, 1871.

Google

20. Which States have adopted no mottoes?

21. Which three States have their names Latinized in their seal?

22. What State has for its motto that which is found on the reverse of our U. S. coins since 1866?

23. Which three States have the first three vowels each an equal (four) number of times?

24. Which two States have the same motto, and what?

25. What State has for its motto, "Gold and Silver"?

26. What State has "Parishes" and "Hundreds" for what others call counties?

27. What State has the greatest length, north and south?

28. What State has the greatest breadth, east and west?

29. What State has the largest area, and what?

30. Which States have the word "City" as a part of their capital?

31. Which two Territories have been admitted to the Union by a bill which has already been passed by the House of Representatives?

32. Which three States pay $10,000 a year salary to their Governors?

33. Which States have their capitals named from the Presidents?

34. Which States have their capitals named from writers in the New Testament?

35. The capital of what State means "Red Stick"?

36. The capitals of which States are the names of persons and places B. C.?

37. What two States, in two instances at least, have been contracted in their names and formed into a new name for a town lying adjacent to one of them?

38. Which States took their names from the mountains in them?

39. Which States have their capitals named from a great discoverer?

40. Which States are separated by Mason and Dixon's Line?

41. What State is called the "Key-Stone" and why?

42. What State has the largest number of counties, and how many?

43. What State had the largest population, and which the smallest in 1890?

44. What State has the least area?

45. In what one year were the largest number of States admitted to the Union?

46. Which two States pay the largest salary annually to the members of their Legislatures?

Google

20. Indiana, Mississippi, New Hampshise, Texas, Utah (although "Holiness to the Lord" is sometimes used.

21. New Hampshire, Massachusetts, Connecticut. *Neo Hantoniensis*, *Massachusettensis*, *Connecticutensis*.

22. Florida. Motto — "In God we trust."

23. Alabama, Tennessee, Mississippi.

24. Kentucky and Missouri. "United we stand; divided we fall."

25. Montana. *Oro y Plata*. "Gold and Silver."

26. Louisiana has Parishes. Delaware has Hundreds.

27. Texas. Length, 620 miles, north and south.

28. Texas. Breadth, 760 miles, east and west.

29. Texas. Area, 265,780 square miles.

30. Idaho, Boisé City. Missouri, Jefferson City. Nevada, Corson City. Utah, Salt Lake City. Also, Indiana, Indianapolis (Indiana "City"). Maryland, Annapolis (Anna "City").

31. Arizona; bill passed December 15, 1893. New Mexico; bill passed July 28, 1894. In the Senate no action has been taken as yet.

32. New Jersey, New York, Pennsylvania.

33. Mississippi, Jackson. Missouri, Jefferson City. Nebraska, Lincoln. Wisconsin, Madison.

34. Minnesota, St. Paul. South Dakota, Pierre (Peter).

35. Louisiana; Baton Rouge ("Red Stick").

36. Georgia, Atlanta. Minnesota, St. Paul. Montana, Helena, Maine, Augusta. Oregon, Salem. South Dakota, Pierre (Peter), aud Washington, Olympia.

37. Pennsylvania-Maryland, into Penmar, Pa. Texas-Arkansas, into Texarkana, Ark,.

38. Montana. Vermont ("green mountains"). Massachusetts is said to mean "blue hills; Utah, "a mountain home"; and Idado, "crown of the mountains."

39. Ohio, Columbus. South Carolina, Columbia.

40. Pennsylvania from Maryland and West Virginia; 39° 43′ 26″. Run by Charles Mason and Jeremiah Dixon between Nov. 15, 1763. and Dec. 26, 1767.

41. Pennsylvania, because it was the middle of original thirteen States — the middle of the arch.

42. Texas; 261 counties.

43. New York had the largest population in 1890 being 5,258,014. Nevada had the smallest population in 1890, being 45,761.

44. Rhode Island has the least area, being 1250 square miles.

45. Four in 1889. North and South Dakota, Nov. 2. Montana, Nov. 8. Washinton, Nov. 11.

46. New York and Pennsylvania, each pay $1500 annually.

Google

47. Which States have adopted the " Golden Rod " as a State Flower ?

48. Which of the thirteen original States ratified the Constitution unanimously ?

49. In which States do woman suffrage prevail for all officers ?

50. To what State do the Apostle Islands belong ?

51. What State has a portion of its boundary line between it and its adjacent State an arc of a circle ?

52. What State is called the " Centennial State," and why ?

53. Which States have each a " Governor's Island " ?

54. Which States have been used as the Christian names of ladies?

55. What State was originally called Nova Cæsarea ?

56. Which States contain a " Christian " town ?

57. What State has the distinction of having the oldest town in the Union, and when settled ?

58. Where is the center of the United States, provided that Maine, Alaska, and Texas be joined, forming a triangle ?

59. What State has a county and city the same name as the State ?

60. What famous name predominates as the name of a town or a city in the greatest number of States ?

61. Which States begin with a vowel and end with a vowel, and each alternate letter is a vowel ?

62. What *pairs* of States pluralized begin with a consonant and end with a consonant and each alternate letter is a consonant ?

63. What State begins with a consonant and ends with a consonant and each alternate letter is a consonant ?

64. Which States begin with a vowel and end with a consonant and each alternate letter is a vowel ?

65. Which States begin with a consonant and end with a vowel and each alternate letter is a consonant ?

66. Where is " No Man's Land " ? Who was *Noman* ?

67. Which States are symmetrical, and geometrically formed ?

68. In what State was the center of the United State before the purchase of Alaska ?

Google

47. Alabama, Nebraska, Oregon.

48. Delaware, Dec. 7, 1787. New Jersey, Dec. 18, 1787. Georgia, Jan. 2, 1788.

49. In Wyoming, 1870. In Colorado, 1873. Utah, constitutional provision. Idaho, 1896, but its constitutionality is questioned.

50. Wisconsin.

51. Delaware. The circular boundary on the north is of 12 miles radius, the spire of the Court House at Newcastle, Del., being the center. The line was run to settle a dispute, by authority of William Penn. A straight line would have placed Wilmington in Pennsylvania.

52. Colorado, because admitted to the Union in 1876, August 1.

53. Massachusetts and New York, each have a Governor's Island in their harbors.

54. California, Florida, and Minnesota were the Christian names of three sisters, in a town in Massachusetts. The name of *Virginia* F. Townsend, a novelist, is familiar to all. Georgia, and Carolina are also used as Christian names.

55. New Jersey. Nova Cæsarea is the Latin name and found on its colonial coins.

56. Texas, and West Virginia.

57. Florida. St. Augustine has this distinction, having been settled by the Spaniards about 1565.

58. The center is located at the crossing of 55° north latitude and 110° west longitude, being 420 miles north of the northern line of Montana.

59. New York City, New York County, New York State.

60. Franklin, in 32 States.

61. Alabama, and Idaho.

62. Carolinas, and Dakotas.

63. Texas.

64. Oregon, and Utah.

65. Colorado, Delaware, and Nevada.

66. The Territory known as "No Man's Land" bounded on the north by Colorado and Texas, on the east by Oklahoma Territory, on the south byTexas, and on the west by New Mexico Territory.

*Noman* was the name which Ulysses called himself when he was asked by the giant Cyclop Polyphemus who he was. Polyphemus had only one eye in the center of his forehead. Ulysses and his companions stopped with him on their return from Troy. This Cyclop, who had devoured some of the companion, had his eye burned out by Ulysses and the remaining companions while asleep, so they could escape; and on awaking and roaring, he was asked by another neighboring Cyclop, who was hurting him, and Polyphemus replied that *Noman* was hurting him. (Odyssey IX, 350-416.)

67. Colorado, Utah, and Wyoming.

68. Kansas.

Google

69. From what author is the motto of the United States taken (*E Pluribus Unum*) ? Give reference.

70. Where is the Oregon river: "Where rolls the Oregon, and hears no sound, save his own dashings"?

71. In what State is Sheboygan ? and in what is Cheboygan ?

72. If a man should count one dollar each second, commencing at seven o'clock A. M., Jan. 1, 1896, counting ten hours a day, recreating at noon one hour, omitting Sundays, at what time would he finish counting the purchasing price of Alaska ?

73. What State claims to have the most beautiful peninsula ?

74. What other State besides New Hampshire has laid claim to being called the "Switzerland of America" ?

75. What letter of the alphabet is not found in the name of any State or Territory ?

76. What State is used for a gentleman's Christian name ?

77. What State is named in connection with the heroine of a poem by Thomas Campbell (1777-1844), and in what State did the incident occur on which the poem was founded ?

78. President Andrew Jackson called himself a South Carolinian. In what State was he born ?

79. What one President and one Vice President were born in New Hampshire, and when and where ?

80. When was the Territory of Louisiana ceded to the United States by France ?

81. What was the original name of Louisiana at the time the Territory was admitted to the Union as a State ?

82. What was the first State to be admitted to the Union northwest of the Ohio River, and when ?

83. When is a new star added to the constellation of the United States flag after the admission of a new State ?

84. What is the English translation of the Latin sentiments found on the Reverse view of the Great Seal of the United States, namely *Annuit Cœptis, Novus Ordo Seclorum* ?

85. What State is noted for having places called *Boaz* and *Jachin* ? "And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz." (Second Chronicles iii, 17.)

86. What State is just twice as wide (east and west) as it is long (north and south) ?

87. A large portion of what State was formerly called Laconia ?

88. What was the original area of the District of Columbia, and what is its area now ?

Google

69. " E Pluribus Unum," found in Virgil's poem, *Moretus*, line 103.

70. The Oregon river is the same as the Columbia, between the States of Oregon and Washington, the largest stream flowing into the Pacific ocean.

71. Sheboygan is in Wisconsin, and Cheboygan is in Michigan.

72. April, 30, 1897, at forty minutes past 2 o'clock P. M.

73. Michigan. Its motto is — *Si quæris peninsulam amœnam, circumspice.* ' 'If you seek a beautiful peninsula, look around here."

74. North Carolina.

75. The letter Q.

76. Washington.

77. Wyoming. The poem is founded on the historical incident of the destruction of the village of Wyoming, Pennsylvania, in 1778, by a party of British and Indians.

78. Notwithstanding Jackson called himself a South Carolinian, Parton has published documentary evidence to show that he was born in Union County, North Carolina, less than one-fourth mile from the South Carolina line.

79. Franklin Pierce, born Nov. 23, 1804, in Hillsborough, N. H., and Vice President Henry Wilson, born in Farmington, N. H., Feb. 16, 1812.

80. April 30, 1803, by a treaty made and consummated at Paris.

81. Orleans was the name of the Territory up to Jan. 22, 1812, when the people formed a constitution and State government, and took the name of Louisiana; and the State was admitted to the Union on April 7, 1812.

82. Ohio, admitted Nov. 29, 1802, formed from Territory ceded to the United States by the General Assembly of Virginia.

83. On July 4, following the admission.

84. *Annuit Cœptis*, " He hath favored our undertakings." *Novus Ordo Seclorum*, " A new order of generations." The last is from the Fourth Eclogue of Virgil.

85. Alabama. Boaz in Marshall County, and Jachin in Choctaw County.

86. Kansas

87. New Hampshire.

88. The District of Columbia originally contained 100 square miles, but 30 square miles were receded to Virginia in 1846.

Google

89. What State contains in its name all the letters of the name of another State ?

90. What is the extreme breadth of the United States, and the extreme length, exclusive of Alaska?

91. Which States do not contain a post-office, town, city, or county by the name of Washington ?

92. What State possesses two islands in its adjacent waters named Heroes ?

93. What portion of the United States was named for England ?

94. What State had the name of being the most bloody previous to the late civil war ?

95. Which two States have a portion of the line between them three miles from a river, the line conforming to the course of the river ?

96. There was a book published in Cincinnati, in 1854, entitled "The Existence of the United States in Prophecy," by S. D. Baldwin. What passage in the Bible does the author claim to be prophetic of the United States ?

97. In what State are the White Mountains? Green Mountains ? Blue Hills? Black Hills ?

98. Through what States flows White River? Red River? Green River ? Black River ?

99. What State, from it shape, has a portion called "Pan Handle" ?

100. What other foreign countries also contain a Union called the "United States" ?

---

## *The One Hundred Questions.*

We have not received as many responses to our "One Hundred Questions on the United States," published in the January number, 1897, as we anticipated. It has been no small task to go through the lists and verify the answers. Yet nearly all claim they have authority for the same ; but the question would arise, "what is good authority ?" One letter says: "I send you absolutely correct answers to about 90 of the 100 questions." Yet this correspondent answer question No. 25, as Utah. But the correct answer is Montana. Yet he may have authority for it, or it may be a slip of the pen. (See answer to question No. 20.)

There are disputed authorities for some of these answers. We used, in const ructing the questions, (and setting up the answers at the

Google

89. Arkansas contains Kansas. Minnesota contains Maine.

90. The breadth from Quoddy Bay, in Maine, to Cape Flattery, in Washington, is 2,720 miles. The length from the 49th parallel to Brownsville, on the Rio Grande, is 1,600 miles.

91. Delaware, Nevada, North Dakota, and South Carolina. Montana has Washington Bar, and Washington has Washington Harbor.

92. Vermont. It has North Hero and South Hero.

93. Six Eastern States — New England.

94. "Bleeding Kansas."

95. New Hampshire and Massachusetts, the line being three miles north of the Merrimack river from its mouth westward.

96. On page 359, the author has this passage, and comments: "And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."—*Rev.* xiv, 14.

The following is the comments: "This symbolizes the United States. A cloud represents a body of power and people, as 'a great cloud of witnesses.' Being white, it denotes a Christian people; and being raised from the earth, shows it superiority over all opposition."

97. White, in New Hampshire; Green, in Vermont; Blue, in Massachusetts; Black, in South Dakota.

98. White flows through Vermont; Red, through Louisania; Green, through Utah; Black, through Wisconsin.

99. West Virginia; the handle pointing north, lying between Pennsylvania on the east and Ohio on the west.

100. United States of Colombia. United States of Germany. Sometimes the "States" of Brazil, Italy, Mexico, Venezuela are spoken of, and the "Barbary States," but we are not sure that these are called "United States of."

---

same time, to take few chances of errors), the United States Official Map, the U. S. Official Postal Guide, the Congressional Record, Constitution of the United States of America (official), the New York World Almanac, and several of the current cyclopædias of the day.

Some answers sent in are quite lengthy, and demand more than a line, or mere statement. Some of these will form some articles to be published later on. An interesting history lies behind some of the questions, for examples, Nos. 7, New Connecticut; 19, "Duluth"; 40, Mason and Dixon's Line; 55, "New Cæsar"; 66, "No Man's Land"; 77, "Wyoming"; 81, Orleans-Louisiana; 84, U. S. Seal.

The person answering the largest number of questions is Julia B.

Google

Ransom, 632 LaSalle Avenue, Chicago, Ill. There are some variations and additions to our answers, while many of them are very full and contain much historical information. We shall try and find room in a future number for all, or nearly all, her list.

The second largest number of correct answers is from Prof. B. B. Buckley, Clayton, Ohio. The third largest list is from Alexander Wilder, M. D., 5 North Eleventh Street, Newark, N. J.

There seem to be three several answers to Question No. 72. The dates given are April 30, 1897, forty minutes past two o'clock P. M. September 13, 1896, at nine o'clock A. M. August 20, 1896, at five o'clock P. M.

One correspondent thinks the question is a little misleading. Perhaps the price of Alaska on which the question was based should have been stated. The first date is based on $15,000,000. The second date, the correspondent does not state the amount on which his answer is based. The third date is based on $7,200,000. Now if these dates are correct for the several amounts on which they are calculated, a question can very opportunely be asked here, namely, " What was the purchase price of Alaska? "

These questions have proved a delightful source of recreation and information, and our readers have seemed to enjoy them.

We have constructed for publication and have nearly ready 100 questions on a subject that will be instructive and entertaining.

In March to June, 1879, *Canadian Spectator*, Montreal, Canada, a series of one hundred prize questions on Canadian history were published in weekly installments. The prize was not to be awarded unless at least 50 per cent should be correctly answered. There were 78 competitors, and just two-thirds of them answered more than 50 per cent. In 1880, these questions, together with their answers, were published in an octavo pamphlet of 124 pages, now out of print, viz :

" The One Hundred Prize Questions in Canadian History, and the Answers of ' HERMES " (Henry Miles, Jnr., of Montreal), the winner of the first prize, with an Appendix containing Notes and Comments."

The questions unearthed many a page of Canadian obscure facts in its early Indian and subsequent history, which to the ordinary person would never be known.

Digitized by Google

MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*"The Spark hangs from the flame by the finest thread of Fohat."*–DZYAN,
*"I have clothed myself in thee, and thou art to the day my Vahan."*–VII, 5, 7.

VOL. XV. APRIL, 1897. No. 4.

## *Universal Law.*

PAPER READ BEFORE THE MANCHESTER (N. H.) THEOSOPHICAL SOCIETY, DECEMBER 16, 1896, BY A. F. WHEAT, M. D.

The "Secret Doctrine" teaches the "absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation, such as that of night and day, life and death, sleeping and waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe." This assertion needs no proving; it is self evident, and when once the attention is called to it, it is accepted without argument. Everything, without any exception, is subject to this law of alternation; a cycle can be found everywhere, varying of course in its application. It applies to inert and active bodies, to the mineral, vegetable, and animal kingdoms (animal here including the human race), to this planet, to this solar system, to the whole universe. Worlds are born or produced and this is followed by sleep, the so-called death, or disappearance. It is a periodical manifestation. These last are called the days and nights of Brahma, or Manvatara and Pralaya, and indicate the manifestation and disappearance of the dualprinciple of spirit matter which pervades this globe. This is the method of existence and represents the scintillations of one universal mind, or over-soul, incarnated in order to gain experience of material life, so as to understand *itself.*

Google

Between mind and matter there must be some link, something to connect the duality. Thought, for instance, which is purely immaterial, could have no effect on matter, unless there were some medium in nature through which it could act on matter. We could not move an arm or a foot, or any part of our body, by thought power, but beyond this our will power normally does the work. Thus it is shown there is some principle by which body and mind are joined together, and also there is an energy or inspiring medium which links the incarnated spirit to matter. This link which causes the energy of evolution is Fohat, or the errand-runner. "Fohat is the steed, thought is the rider." On our earthly plane, it is electricity, in its widest sense. Another aspect, of perhaps more of a controlling nature, is the universal law of Kamaa, and this may be said to be "the ultimate law of laws," all others originating in its operations. Karma is the "Judgment Book," the record of events and causes. Life or energy is also universal. There is nothing wasted; only a change of conditions; fresh life arising from apparent death. Man is himself a world of lives, just as he is only one of many other lives making up some greater life. An analysis of fundamental principles of the various so called religions shows a decided similarity. Here we find a universal belief in some higher power, and the less material the belief, the more spiritual the "power." In science, as shown by Kepler and Huxley, again we see this same tendency towards the higher, and here perhaps may be found the missing link between religion and science.

Perhaps an explanation of the days and nights of Brahma may help to realize the far-reaching effect of the evolutionary law. The days and nights of Brahma are of equal length and each is said to last 1,000 years. The day is made up of manvataras or periods between two men, fourteen in number. To get at it from our present division of time I have copied this table:

360 days = 1 year.

The four yugas (Krita, Treta, Dvapara, Kali) = a maha-yuga, or $\frac{1}{1000}$ part of a Brahma, or 4,320,000; 1,000 of these maha-yugas = 4,320,000 × 2 for the total of day and night, give 8,640,000,000. 360 such days and nights make 4,110,400,000,000, and 100 such years = 311,040,000,000,000.

Surely, there is no such thing as time. Thus evolution began, on our physical globe, 320,000,000 years ago.

Man, as at present, is 18,000,000 years old. Perhaps we might make three divisions of universal law. Karma the most important, reincarnation, and cycles, all being interwoven. The two first are reserved for future discussion.

Cycles have a great bearing on human life, though it is not gener-

Google

ally understood so. Cycles should not be considered as merely lengths of time, but rather in regard to their application. The rates of vibration determine the length of the cycle, and the cycle continues until the time of dissolution arrives; that is, when the force behind the cycle has reached its limit; such force not being engendered by "God," but by man himself. For instance, when man is through with this globe, the force that holds it together also leaves, and the concurring dissolutionary phenomena are only effects and not causes, and the constant recurrence of reincarnation of the same ego linked by invisible threads to a race, or nation, etc., are the points where various cycles unite and bring out great men, or great events; the greater cycles, for instance, being marked by Buddha, Zoroaster, etc. Jesus belonged to an included lesser cycle. Also at the intersection of great cycles, there are revolutions in nature caused by man himself; for man is a huge dynamo, making, storing, and throwing out energy. Thus masses of men can cause various effects in nature. Again there is the moon cycle, and also the sidereal cycle, which latter is composed of over 25,000 solar years; at the end of this, the sun has come into another place in its own orbit, and other forces are brought into action. These are instances of some applications of universal law.

At present we are in a transition state, and near the lower end of a cycle.

Again, another side of universal law is harmony; strife the opposite of harmony is in the contrary direction. If we harmonize with each other, more can be accomplished. Just as, say, two oxen pulling divergently accomplish practically nothing; but, pulling together and in the same direction, the work is accomplished easily and quickly. Thus if we preserve harmony and equilibrium with natural forces, we help ourselves; it makes no difference whether we are conscious of these laws or not. We can at least see effects, and by altering our course, try to understand better the impulse that is urging us forward. Progress as a whole is universal, but dependent on each individual. If we stand in the way, or try to oppose, we cannot accomplish much, but are sure to be crushed.

Every atom in the universe is subject to laws which are the same, and apply to each; "as above, so below." An understanding of our true selves, and everything is then kown to us. Nature works but slowly, at the best, and accomplishes an end with an apparently great waste, but the end is sure, though slow. Man alone having a choice and the power of selection can work for or against nature. If the former, he is in equilibrium or harmonizes with nature; if the latter, then he is at war with himself. We must respond in one way or another to a universal tendency, or evolution, whether it is looked at from above or below.

As man is a part of a whole, he cannot shut himself off from

Google

the rest. He is not separate, but one of the parts of a huge but intelligent machine. If he works with the rest the action of the machine goes along smoothly. For instance, how often a bad tempered person has upset us, whereas we like to meet those of even character. So, as on the physical plane, it is the same on the spiritual. When our soul harmonizes with the over-soul, then we are at rest and have accomplished our purpose.

A lesser unit, joined to a whole of which it is a part, is a member of something greater or higher ; this latter again joining a yet greater something, the more appreciates the greater harmony.

This constant union of greater harmonies is the real progress of the pilgrim.

Only after the association with each newly acquired condition does the pilgrim realize that there is still something beyond. On whatever plane we are our only realities pertain to that plane. Gradually these realities are known to be delusions if we seek further, and looking back, comprehend fully the shadows which we thought realities ; thus there is a progressive series of awakenings until absolute consciousness is reached, the home of the pilgrim.

This union of the individual with the greater, higher power is the goal of Theosophy, and practically also of the various religions.

---

A Beautiful Description. In an early letter from an eminent occultist the following beautiful passage was given as a quotation from memory. The author of "The Devachanic Plane, Its Characteristics and Inhabitants," C. W. Leadbeater, says he has never been able to disoover whence it was taken, though what seems to be another version of it, considerably expanded, appears in Beal's *Catena of Buddhist Scriptures*, p. 378 :

"Our Lord Budhha says : Many thousund myriads of systems of worlds beyond this is a region of bliss called Sukhâvatî. This region is encircled within seven rows of railings, seven rows of vast curtains, seven rows of waving trees. This holy abode of Arhats is governed by the Tathâgatas and is possessed by the Bodhisattvas. It has seven precious lakes, in the midst of which flow crystalline waters seven, and yet one, distinctive properties and qualities. This, O Sâriputa, is the Davachan. Its divine adumbara flowers casts a root in the shadow of every earth, and blossoms for all those who reach it. Those born in this blessed region, who have crossed the golden bridge and reached the seven golden mountains, they are truly felicitous ; there is no more grief or sorrow in that cycle for them."

---

Two Forces. "The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual — the two being the one *Primodial* Force."—*Secret Doctrine*.

Google

ELEPHANTINE. (XV, p. 52.) No conclusive reason has been given for the name of Elephantine, which name is given to the island and city at the southern extremity of Egypt. I am at a loss to conjecture even the language to which it primarily belongs. If it is Greek there would be some relation to the African elephant abounding there. But as *eleph* or *aleph*, in Egypt and Palestine, signified a bull, it would not be unplausible to suppose the city to have been named from the sacred animal worshipped in the Thebaid, and duly commemoratad by the Zodiacal constellation (Taurus), that with its horns opens the new year. A. WILDER.

TARTARUS. (Vol. XV, p. 52.) It may be proper to remark that the word "Tartarus" does not occur in the New Testament, but only *Tartarosas*, denoting punishment in Tartarus. It appears to have been first employed in the *Iliad*, where it is made the prison of the Titans. It was supposed to be the state or place of punishment in Hades or the underworld; but it is older than any legend of King of Hades, or Pluto himself. The term is supposed to be derived from the archaic Greek root *tareo*, to disturb, to harry, to put in disorder, to afflict. A. WILDER.

THE THOUSAND AND ONE NIGHTS. (Vol. XV, p. 52.) It appears to be an extraordinary question to ask for the author of "The Thousand and One Nights." The tales of Sheheragade are entirely the product of many minds. In Irak and Persia, the story-teller is a greatly favored character. The style and matter exhibit great familiarity with the races of southern Asia, from Kathay to Egypt, showing that they must have come into form in the earlier centuries of Islam, prior to the Turkish ascendancy. As the collections made by different translators are not duly unlike, but even are disimilar in the stories included, it is pretty clear that they, as well as the tales, came from different sources. A. WILDER.

The Name EGYPT. (Vol. XV, p. 32.) It is no easy task to ascertain how Egypt derived its name. I think the oldest mention of it is in the *Odysseeia* of Homer, where the term *Aiguptiê* is employed. The most plausible etymology that I have been able to find forms the name from *Aia* or *Gaia*, a country, and Kaphtor, or chaptor, a valley. The Khaphtorim lived anciently in the Fayum, and the Philestines seem to have been a colony from that region. A. WILDER.

Google

## *QUESTIONS.*

1. Where can the names of the seventy translators of the Septuagint version of the Old Testament be found? also a catalogue of the names of the fifty ranslators of the King James version of the Bible or the forty-seven survivors? SHEM.

2. By what authority or rule are the changes in spelling made from nonns to adjectives in such words as *phantasy* to *fantastic*? Why is it not perfectly proper to use the letter *U* for the second person *you*, as to use the letter *I* for the first person? PARADIGM.

3. Who was the "Graduate of the University of Oxford," who translated the *Iliad* about 1820, published in London? Why was the quite marked change made, in the editions twenty-five years later, in the grammatical construction from the first edition? A. W.

4. What is meant in the vocabulary of the planets by the term *Albedo*? AMATUER.

5. Is the word *peoples* in the authorized version of the Bible? How many are "four quaternions of soldiers" (Acts xii, 4)? H.

6. Where can be found the poem entitled *On First Looking into Chapman's Homer*? The first line is quoted as follows:

"Much have I traveled in the realms of gold." J.

7. What is the meaning of the name *Tristram*? Also of the name *Abraham*? NOMEN.

8. Who is the *Gentile*, author of "Social Problems of Today, or the Mormon Question in its Economic Aspects" (New York, 1886); also, "Utah and Its People; Facts and Statistics bearing on the Mormon Problem" (New York, 1882)? JEW.

9. Who was "Junius Americanus," who wrote the "Review of a a Sermon on the Death of Daniel Webster by Theodore Parker; Oct. 31, 1852, Boston, Mass." N. H.

10. Where can a copy of the work be obtained, or seen, entitled "A Hypothetical Biography," by William B. Greene. Boston or West Brookfield, Mass., about 1848? G. C. S.

11. Wanted the poem entitled "India." As I recall the beginning of it, it was as follows:

"There is a land of old, the Orient's pride,
Where hand in hand the summer and the spring,
Like fair twin-sisters, sporting side by side,
The fruits, the green leaves, and the blossoms bring." H.

Google

## *History of Some Elementary School Books.*

CALEB BINGHAM was, perhaps, the most successful of any early author. An interesting biographical notice of this worthy, excellent man was compiled by William B Fowle, teacher of the monitorial school for girls, in Boston, and communicated to John Farmer, from which an extract was published in the *American Quarterly Register*, for November, 1851. He was born in Salisbury, Conn., in 1757, and graduated at Dartmouth College, in 1782. He settled in Boston about 1785, where he lived till his death, which took place April 27, 1817, at the age of 69 years. He compiled and published the following works:

| | | |
|---|---|---|
| Young Lady's Accidence, | 20 editions, | 100,000 copies. |
| Child's Companion, | 20 " | 180,000 " |
| American Preceptor, | 64 " | 640,000 " |
| Geographical Catechism, | 22 " | 100,000 " |
| Columbian Orator, | 23 " | 190,000 " |
| Juvenile Letters, | 7 " | 20,000 " |
| | Total copies, | 1,235,000 |

Few authors can present a list of more popular works. He, however, suffered considerable pecuniary embarrassment, while engaged in his profession as one of the public instructors, and was not always punctually paid. On a certain time, being unable to procure the money for a town-order, as a draft on the treasury was then called, he advertised it in the public papers for sale at a large discount. At a town-meeting, which was held soon after, an order was passed that Master Bingham be sent for to answer for the insult thus offered to the town in publicly attacking its character and credit. On his appearance he was sharply reprimanded, and required to give a reason for his outrageous conduct. Taking off his hat, he answered in his usual dignified manner: "Fellow-citizens, I did not come before in obedience to your illegal message, but solely to inform you that want, *sheer want*, compelled me to advertise your order, and to assure you, that if your future payments are more punctual, I will never advertise your orders again."

NICHOLAS PIKE was the author of a popular treatise on Arithmetic, first published by Isaiah Thomas, in 1792. He was born at Somersworth, N. H., October 6, 1743. He graduated at Harvard College, in 1766, and settled in Newburyport, Mass., where he died.

REV. JEDIDIAH MORSE about the year 1792 published his geographical works. The School Geography was a popular book until

Google

the appearance of Cummings's School Geography, in 1813. More than 400,000 copies were published.

CALEB ALEXANDER graduated at Yale College, and settled as a minister at Mendon, Mass, April 12, 1786, and was dismissed December 7, 1805. His Grammar passed through ten editions; but his books went out of use by 1830.

DR. DANIEL ADAMS was a native of Townsend, Mass., and graduated at Dartmouth College. He was a skillful physician and practised at Mont Vernon, N. H. He was the author of The Scholar's Arithmetic, first published in Leominster, Mass, in 1801, and after 1807, at Keene. It was stereotyped in 1815. It is stated that 25 editions, of 100,000 copies, were printed. Its popularity declined in 1830, and only 2,000 copies were sold in 1829. The author says: "Before the publication of my arithmetic in 1891, it was very, very rare, indeed, that an arithmetic was found in the hands of any pupil in our common schools. Pike's Arithmetic was the common manual in the hands of the master. A quire of paper was stitched into a sheet of brown paper and furnished the pupil for a manuscript, into which the pupil, if he could write, otherwise the master, transcribed the examples, under which the operations were set down at length. The introduction of my arithmetic entirely changed the whole system, or rather introduced system in place of confusion."

The Understanding Reader was published, in 1803. Isaiah Thomas, Junior, purchased the copyright, and it passed through eight editions up to 1816.

Adams's School Geography was published in 1814, and passed through 12 editions, amounting to 80,000 copies.

Adams's New Arithmetic combined the inductive and synthetic methods of teaching. It first appeared in 1827, from the press of John Printice, of Keene, N. H. About 25,000 copies were published the first two years. This work was a great improvement on The Scholar's Arithmetic. Dr. Adams also published a Grammar.

DANIEL STANISFORD, a graduate of Dartmouth College, and a reputable teacher from 1804 until his death, was the author of an Arithmetic, a Grammar, published in 1807, and the Art of Reading. They were never used so extensively as contemporaneous authors. — *New England Magazine*, Vol. II, pp. 477-478, Boston, Mass.

---

CHINESE INVITATIONS. The Chinese send three invitations to the guests that they desire to see at their great feasts. The first is dispatched two days before the feast, the second on the day itself in order to remind those invited of their engagement, and the third just before the hour has arrived, so as to show how impatient they are to see their friends arrive.

Google

# Union Idealiste Universelle.

## CAESAR VIRGIN AND THE VIRGIN'S SON.

A LITTLE CHRISTMAS SERMON FOR FULL GROWN PEOPLE.

By NATHANAEL ✠ S :: I ::

*" Blessed the pure in heart; for they shall see God."*—MATT. v, 8.

It came to pass that Cæsar issued a decree, that the whole " habitable world " should be enrolled.

And up to Bethlehem, the city of David, went a virgin by the name of Mary, who was the espoused wife of Joseph, an architect.

But the virgin was " great with child," and the child was conceived by the holy Spirit.

While they were in Bethlehem the fulness of time came. And the virgin brought forth her first born Son, whom she wrapped in swaddling clothes and laid in a manger.

In the fields Shepherds were keeping watch over their flock. And lo, an Angel of Jehovah stands before them, and glory of Jehovah shines round about them.

And the Shepherds are sore afraid, but the Angel says to them: " Fear not! I bring good tidings of great joy to all people. Unto you is born this day in the city of David a Saviour, which is Christos Lord. And this sign unto you: you shall find babe wrapped in swaddling clothes, lying in manger."

And a great multitude of angels praise God, saying: " Glory to God in highest, and on earth peace, good will in man."

Google

The Shepherds hasten to Bethlehem, where they find the Virgin and her child. And they tell her all they have seen and heard.

But Mary kept all these sayings, pondering in heart.

✠

You say: That story is a story for children — not for men! We may make little children believe that a Virgin can bring forth a child, and that Angels sing. We may make little children forget that these 1896 years did not bring "on earth peace," nor "good will in man." . . . . . No, that is a childish, fanciful appendix to the world's history; and to me it is of no use.

But, do you not make a mistake then? You mean it is to be understood as a bit of the world's history? It belongs to the history of "the Kingdom of God," you will admit. But is this Kingdom "of this world"? No; "the Kingdom of God" is not of this world — it is in man's soul. . . . . Well! Then the story of the Virgin and her Son does not belong to the world's history — *it belongs to the history of the soul.*

Let us examine if the story of the birth of the Virgin's Son has anything to do with your inner world.

CÆSAR

the Lord of the whole "habitable" world: the Roman world, the opponent of the "holy" world. In man there are also two worlds: the animal world, and the holy, or divine, world; and as the elected people of God had been subjugated by the Romans, so the divine rld in man is very often suppressed by the egotistic, sensual power of his nature, by "the animal." Cæsar, the representative of the Roman despotism, is one of the symbols of *the animal principle in man.*

You remember how David once counted his people (by the way, a tale with a wonderfully deep allegorical meaning!), and how his people were severely punished for this sin. Why is that a sin? Because: "To count a people" is the parabolical expression for the disdain of the spiritual and esteem of the physical; to the animal principle, the only real is that which can be weighed, measured, counted, enrolled, and registered. You will comprehend that "to count the people," in this mystic meaning, is a mortal sin — and that

Digitized by Google

THE VIRGIN

is an old beautiful allegory of that which is *pure* . . . . *"Blessed the pure in heart — they shall see God."* *These dreadful words express an inviolable law: you may have whatever belief — until you are* PURE IN HEART *you shall not see God.* Why is Purity the condition of seeing God? To see God is to be one with God; but God is Purity — and is it possible the impure can unite with Purity? Or, let me explain it to you in another manner. Man is a spark of God involved in an animal nature (if you recollected your former lives you would know the source of this animal nature). The animal nature — which is both physical and psychical — isolates man from God, of course: *as the animal nature is overcome the isolation ends, and man sees God.* But now I hear you say in your head: Oh, I shall never be pure — it is dreadful! I laugh at you; you forget God's grace, which is a purifying axe and an annihilating fire; and you do not see how little one life is. Dear! Only work and fight for purity — and you shall see!

*The Virgin* is the *purified part of man's soul.* That Virgin is "o the house of David"; for David means "beloved" — and the purity is most lovable. Her name is Mary, which means "sorrow" — for even the pure soul is in sorrow for God. And she is the espoused wife of Joseph (that is, "he shall add"), the architect of the inner temple; for *the hope of growth is always united with the purity*, and this hope will erect the house of God in man.

THE VIRGIN'S SON.

*The pure soul is the Virgin that brings forth the God-Man, the Logos-Christos, the Saviour;* that you comprehend now, for you know: He was in the soul from the beginning — *only waiting for liberation.* And where he is brought forth there is *Bethlehem*, or "house of bread": the God-Man is the bread that shall save you from remaining in the hard school. It is true: the Virgin "was great with child," and the child is "conceived by the holy Spirit" — not by the "holy Ghost," but by the holy Spirit or Wind (Greek, *pneuma*), that is, by the *action* of divine power.

But now I will tell you a consoling mystery: It is not so that the *whole* soul must be pure before the God-Man can be brought forth.

Verily! As soon as only *one point* of the soul is pure, then there is Bethlehem and the Saviour; but he is only a little child, a babe. As

Google

the soul is purified, so the Saviour will grow — and when the soul is pure all over, then the Saviour is perfected.

And the Cæsar and the Virgin continue their work: he to count and register his world, she to bring forth her holy Child — all in you.

And the Virgin will "wrap the babe in swaddling clothes and lay him in a manger." As to the *swaddling clothes*, people generally say: they were only rags. In this case we can repeat the old saying: "*Vox populi, vox Dei*," for that about the rags is a divine truth: when the God-Man was a mere babe in you, you were not able to express his real person in thoughts nor in words; for what the clothes are to the body, thus are thoughts and words to the idea; but when the God-Man is perfected his coat will be "without a seam, woven from above to below." But why is he laid in a *manger?* Quite simple! The inner Saviour must be born in a stall, from which the animals have been driven out. And the manger is the vessel designated for the food of the animals: *Where the God-Man is there the animal nature is deprived of its food.*

THE SHEPHERDS

are certain *virtues* that keep watch over the animals; else they, maybe, will run back to their stall and kill the babe. I shall here beg you to observe that some parts of your animal nature must be *killed*, other parts must be *ruled*. Let us beware of fantastic enthusiasm! The voracious and poisonous animals must be killed; but some animals are useful, if we make them our servants, and they belong to us during our earth existence. If you, for instance, would weaken your body for the sake of sanctity, then you would do like the stupid knight, who hungered his horse, because he feared he could not rule it; then the stallion was easily ruled, but it could not carry him in the battle! Remember, too, that the God-Man upon an ass will ride into Jerusalem.

We know the names of these Shepherds. One is called Cautiousness; another, Taciturnity; another, Moderation; another, Chastity; another, Mercy; and so on. And as to these Shepherds, men make an almost ridiculous mistake, imagining that they are the *mothers* of the Saviour! No, they are men; that is, Will, who keep away the animals; but "the seed of the Woman shall crush the head of the serpent."

Google

speak to the Shepherds and sing to the praise of God ; that is to say : *when the Virgin's Son has been brought forth in a soul, then this soul will be filled with heavenly joy.*

*Fear not !* says the angel. Do you know how the fear is the great and terrible phantom of human life ? It in, really, much stronger than the almighty dollar ! Like a serpent it creeps all over the earth, and some say, it invented religious systems and founded dogmatic schools.

I know that men have apparently been liberated from the Fear by way of means that have nothing to do with the Virgin and her Son. But I tell you, that was an illusion that could not last ; *the pure in heart shall see God.* Therefore, *the Fear cannot be where the Virgin has brought forth her Son ;* and the real name of the Son is Immanuel which is, " *God with us.*" If you fear, I have only to repeat to you the words of the angel :

" And this sign unto you : you shall find the babe wrapped in swaddling clothes, lying in the manger."

" *Glory to God in the highest ; on earth peace, good will in men.*"

Alas ! This heavenly hymn was never sung under the sky — never fulfilled ! " *On earth peace !*" No, you are right. " These 1896 years did not bring peace on earth." Those nations that called themselves " Christian " have not at all distinguished themselves as peace-makers. Their religious and political wars are not in harmony with the heavenly hymn : " On earth peace." And even now, haw far are they from the realisation of those three words ? Before all other nations do they distinguish themselves as the ingenious makers of instruments for killing the Father's children ; and they have for years prepared a war that will be more terrible than any before.

" *Good will in men.*" If some pagan who never heard about the Christians, as they really are in their lives, would read their Holy Scriptures, and then go to their countries to see those beautiful ideals realised, what a delusion to him ! The truth is this : The social and economical development of the Christian has heaped up such masses of *ill will* that it will be impossible to avoid a social revolution, the horrors and consequences of which are unthinkable, unless our development is not soon brought into another trace : from animalism into idealism.

Google

So it is as to the "peace on earth" and the "good will in men" — where is then the "Glory to God in the highest"?

Till now the song of the angels was not fulfilled in the outer world. But *in the inner world* this hymn was heard when the Virgin had brought forth her Son.

"Glory to God in the highest!" It is the Grace of God that holds man both to will and to work.

"On earth peace." When the Virgin has brought forth her child the peace will commence; and so as the Christos will grow so will the peace grow in your soul. In the inner worlds again and again the old saying was fulfilled: "He taketh away the sin of the world." From the outer world nobody, till now, took away the sin.

"Good will in men." The inner Saviour is a Will; therefore, he is a man — not a woman. The God-Man is himself the good will *in* man

No, till now the hymn of the angels was only an idea! But if you *would*, this idea would be a living reality; you have only to sacrifice yourself for one thing: *Purity*.



## A BLESSED CHRISTMAS!

This is the wish of the God-Man in me? Had I thousands of tongues, and had each tongues the sound of many crushes of thunder, that I might cry out over the world the real meaning of "a blessed Christmas": "Ye *are* Gods" (*Psalm* vlxxxii, 6). For the Logos was God. And the Logos became flesh and tabernacled in men.

The Logos, there, enlighteneth every man coming into the world.

But the light shineth into the darkness, and the darkness compredendeth it not.

*Realize then the divine in you*: Work and fight that yonr soul may become the Virgin. And the Virgin shall bring forth in you the hidden Logos. Then you have "a blessed Christmas."

Hear instantly, O house of the Beloved; a small thing for you to weary men, but will ye weary my Gods also? Therefore, Adonai, self shall give you a sgin:

"*Behold, the Virgin shall certainly conceive and bear a Son, and shall certainly call his name Immanuel.*" Ts. 7, 13, 14.)

POEM AND AUTHORSHIP WANTED. I want the entire poem and author's name, of which the following two verses I give from memory: My impression seems to be that the poem was written by Whittier, and that it was founded on an incident of early colonial times — perhaps during the period of witchcraft in Salem, Mass., and other places — that a little child had been condemned to slavery in the West Indies, and the authorities were requesting, or perhaps demanding, that the captain of a vessel sailing from Boston, or Salem, should carry the child away. The captain, after listening to their appeals, or threats, with more or less patience, makes this reply:

*"Pile my ship with bars of silver,*
*Pack with coins of Spanish gold;*
*From lower keel piece to upper deck,*
*Plank all the roomage of her hold;*

*By the living God who made me,*
*I would rather in your bay,*
*Sink ship, and crew, and cargo,*
*Than bear that child away."*

I think that this is the whole, or a part of the last verses. If I remember rightly, there were eight or ten verses.

A. G. L., New Boston, N. H.

---

THE POEM — "ONLY A DOG." (Vol. XIV, p. 165.) The poem on "Only a Dog," which appeared as per above reference in these pages, was, at that time, printed separately and an edition freely distributed among the lovers of canine genus. In December last, a lady in Toledo, Ohio, (Mrs. M. O. Waggoner), published an edition of the poem and distributed the same to the lovers and fanciers of the dog in her city and vicinity. It is a beautiful poem, and the contributor of it to our pages received it from a now deceased editorial friend who probably clipped it from an exchange. Can any readers inform us of its author? Read it, page 165, Vol. XIV, 1896.

---

QUOTATION—KNIGHT'S TOUR. (Vol. XV, p. 89.) In answer to "H. W.," we will say the quotation in the Knight's Tour is found in chapter XIV, lines 27-35, of Longfellow's *Hiawatha*.

---

"Agonize to enter in at the strait gate" (Luke xiii, 24) — JESUS.

Google

IN DAWNRISE. A SONG OF SONGS. By Thomas Lake Harris. Dedicated in Faith, Love, and Adoration to our Lady Christa - Yessa one with Christ - Jesus our Life and Lord. Privately printed, 1896. Cloth - bound, octavo, pp. 136. Four Parts, LX Cantos. March 26-April 27, 1895. Calendered paper. Mechanical execution excellent.

Another gem of thought has been added to that spirit-inspiring literature that comes from the soul-directed pen of that inward-sighted man, Thomas Lake Harris. We have, and have read, nearly all the poems of this gifted author, and believe we have caught the spirit wafted in many of the former breathings. Let a soul-man read these:

"Epic of the Starry Heavens," "Regina," "The Great Republic," "Lyric of the Morning Land," "Lyric of the Golden Age," "Bridal Hours," "The Wedding Guest," "Luminous Life," "Star-Flowers," "The Golden Child," "Conversations in Heaven," "Two-in-One," "Lyra Triumphalis," and then "In Dawnrise."

We are prompted to exclaim, "Lives there a man with soul so dead" that never has these poems read? They inspire themselves, namely:

> "*They rise in man, as God-wine from its fountain:*
> *They build in man, as God-force to its mountain:*
> *They chant in man, as God-song with its playing:*
> *They charm in man, as God-bliss led a-maying:*
> *They breathe in man, as God life in its vernal:*
> *They flower and fruit in man for life eternal.*"
>
> —IN DAWNRISE Canto VII, 5.

> "*The verse like antique Memnon stands,*
> *Sculptured above time's shrunken sands;*
> *Kissed by the dawnrise, vocal, free,*
> *Articulate with melody.*
> *God Jesus carves Truth's hieroglyph*
> *Into it, as a star-browed cliff,*
> *High o'er the lowly growths of time,*
> *And luminous from morning clime.*"—Canto XXVI, 1.

These poems touch the heart, inspire the soul, and find a response. They make a man better by inwardly seeing his own self and acquainting him with paths that will enable him to realize the realities of a noble manhood. Man know thyself is intuitively breathed into his soul, and his thoughts begin to germinate. The beatitude — "The pure in heart shall see God" — becomes illuminated. Regeneration commences — the *palingenesis* realized. May the author of these poems stay long in this incarnation to open to us the great mysteries, the unfoldments of our being, and may we be better fitted by the life-giving fore-sight of futurity to reincarnate on a higher, and grander plane of existence.

Digitized by Google

# REMINISCENCES OF MANCHESTER. 1841 to 1896.

AN ADDRESS BY DAVID L. PERKINS BEFORE THE MANCHESTER HISTORIC ASSOCIATION, MARCH 18, 1896.

*Mr. President and Gentlemen:*

It has been said of us, almost by way of reproach, that we have no ancient castles in America; no stately ruins to remind us of mediæval times; but, on the whole, our transatlantic friends must admit that we have got along quite successfully without them, and let us hope that the time may never come when baronial castles shall dot the horizon of our fair land. As for ruins, our people are too busily employed in their various avocations in building up the new even to think of them, much less to lament their absence from our virgin landscape. Our perspective is altogether too bright and alluring for that. Some hundreds of years hence our successors may cultivate the scars and wrinkles that will serve a purpose in that line; but at present we are full of life, full of resources, full of hope and youth. But it is not the present purpose to dwell upon ruins, or castles, even in the air; but merely to suggest as best we may, a few milestones which in the experience of a single life have brought us to our present magnificent estate.

There are scores among us who can recall a time when the present site of Manchester was hardly more than a worthless sand bank; a prolific fishing resort; and with nothing more suggestive of thrift or of value in its character and surroundings than an obscure little spinning mill at Amoskeag. Later on a manu-

Google

facturing village grew up on this side of the river; and as the cotton industry throve, the village blossomed into the beautiful and far-famed city of to-day. My father came hither in June, 1841, as the first male instructor in the public schools of the new Manchester, in the new high school building on Lowell street at the corner of Chestnut, then almost literally in the woods. There were no railroads here, no telegraph wires. Even gas as an illuminating agent was practically unknown. The telephone, electric lights, street motor cars, and the modern fire-alarm service are of comparatively recent date; and the steam fire-engine only preceded them a very little. There were no street pavements here, and the sidewalks were limited to the village needs,—a village of about three thousand five hundred souls. I doubt if there was a private bath-tub, a domestic heating furnace, a coal stove, or an elevator in the town.

There was little to attract attention south of Merrimack street or north of Lowell, and east of Union street there were no buildings at all until the suburbs were reached. The now elegant northeast section, then of uneven surface, covered with little patches of feed for cattle, rude granite boulders, scrub oaks and pines, not arable, and hardly fit for grazing, was yet used for a pasture, and was enclosed with a rough stone wall. The time came when the authorities placed a neat wooden rail fence around Concord common, then the only park of any pretensions, and it seemed almost like a case of metropolitan extravagance. The vicinity of Birch and Washington streets, now known as the "Barbary Coast," was wet and marshy, and abounded in alder bushes, where the rabbit and the partridge lingered as if regretful of the coming change. The territory south of Hanover street and east of Union was covered by a heavy pine forest as far out as Hallsville; and through the woods to the south a tract of cleared land, comprising some twenty acres or more, was familiarly known as "the Ryefield." As late as 1850 or 1851, Daniel Webster delivered an address from a raised platform at a fair of the New Hampshire Agricultural Society, held in this immediate vicinity. He was the "observed of all observers" in a proces-

Google

sion that marched up Elm street, and from his open barouche, with bared head, he bowed, like the god that he was, to the ladies on either side of the street, who waved their handkerchiefs.

A deep glen or ravine extended northeasterly from the Valley cemetery, and a brook that rippled down between the heavily shaded banks, thence through the cemetery valley, is well remembered by thousands of our fellow-citizens. This shaded dell served us boys as a not too remote Arcadia, where we often repaired of a school holiday with wooden tomahawks, in imitation of the Indians. It was only at long intervals that we got as far out as the shores of Lake Massabesic, for we had no other means of transportation than those afforded by nature. At a point near West Brook street, where Judge David Cross now lives, the Old Falls road, so called, curved around, first westerly and then to the north, until the Amoskeag bridge and the north River road were reached. On a high bluff, at its intersection with Elm street, a small weather-stained house stood guard for many years; and halfway around the curve, at the foot of the hill, a small, ancient, black-wooded schoolhouse was a familiar object. The pasture, the outlying orchard, and the adjacent graveyard have now disappeared forever. Cows no longer feed placidly along the hillside; the school children of the olden days are gathered to their fathers, or scattered far and near; while the bones of the dead have been ruthlessly removed. This ancient burying-ground was in the immediate vicinity of, and perhaps included, the present site of the Manchester Locomotive Works. The father of General Stark was buried here.

The sand bluff where the Governor Smyth mansion now stands, and the one south of it across West Salmon street, then under the shade of willows and elms, were rich with the deposit of Indian arrowheads and other aboriginal curios, and many a valued collection has been exhumed therefrom. There was a deep ravine just north of Penacook street, crossing Elm from the old fair ground, with its riotous little trout brook now rapidly disappearing from human view. When Smyth's block was built at the corner of Elm and Water streets, as late as 1853, it was

Google

thought by some of the wise heads of that day to be a crazy enterprise, because it was so far removed from the business center of the town; and now even Rock Rimmon bids fair to become a huge setting like a gem of nature in the midst of a thriving, busy settlement. I have a distinct recollection of a deep ravine south of Granite street and west of Elm, where nature had formed a charming amphitheater. A platform was erected in this temple of nature, where temperance lecturers and Fourth of July orators held forth to audiences seated upon benches arranged one above another on the hillside, and all under the grateful shade of primitive trees. Along in the forties a man from over the river was found drowned in a shallow pool in this ravine, with a jug of rum by his side. In view of this tragic event some of the temperance people conceived the idea of giving the town an object lesson, and it took the form of "a drunkard's funeral," in which the corpse played a conspicuous part. A procession was formed, and marching through Elm street a halt was made before several places where liquors were dispensed, and the "mourners" groaned several times in unison.

Political feeling, then as now, was exciting and absorbing. July 4, 1844, a presidential year, the two parties held rival meetings in Manchester,—the Whigs in this same ravine, and the Democrats among the pines in the neighborhood of Tremont square. Some fifteen thousand strangers were in town, and no end of the militia. Charles Francis Adams, of Massachusetts, addressed the Whigs, and George Barstow, the historian, was the Democratic orator.

I caught many a fine brook trout on Hanover common in my boyhood, out of an artificial pond that existed there for fire purposes, supplied by the "Mile brook," so called. This brook had its rise on Oak hill, and thence from Hanover square by a culvert it supplied another artificial pond on Merrimack common, now known as Monument square, and still another small reservoir on Concord common, at a point where the fountain now stands. These small bodies of water afforded the school children of that day excellent facilities for skating, and, alas! at

Google

times, even for drowning; and for the latter purpose several adults availed themselves of the little pool on Concord common. In recent years these ponds have been filled in and completely grassed over, as they were no longer needed for fire purposes, and with an increasing density of population the impure waters were thought to be a menace to the health of those who lived in their vicinity. I recall with pleasure the sunken barrel on the south bank of Hanover common, from which the thrifty housewife, the ruddy maid, or perchance the man of the house, with pail in hand, drew a supply of sparkling spring water for family use. The children were wont to slake their thirst at this same perennial fountain, and occasionally one of them fell headlong into the barrel, a fate that once befell the writer of these notes. From this bounteous spring the public fountain at the corner of our city hall is supplied with the pure juice of the rock, and in the heat of a summer's day it is an untold blessing to our weary, toiling, care-worn masses. Yet Mayor Abbott was unmercifully ridiculed for introducing this boon, though if he had done nothing more, this alone would serve as a fit monument to his memory.

At the southeast corner of Merrimack common there was a low boggy place, where for many years an irregular clump of ungainly trees served as an eyesore and reproach; but, like the mile brook that meandered across Elm street and lost itself in the deep glen south of Granite street, they have long since disappeared from view.

In that day the neighbors around Concord common were accustomed to parcel out among themselves small garden spots on the upper or east section, where they raised such vegetables as suited their fancy, and he was thought to be a slothful farmer who could not supply his table therefrom with green peas and cucumbers as early as the Fourth of July. We chased rabbits among the scrub-oaks, pines, and granite boulders north of Concord street and east of Union, for in this whole section there were no houses west of Janesville, and one may know now that he is in Janesville or Towlesville when the streets run crossways like the great avenues in Washington.

Google

The ground where the Governor Straw mansion stands, north of Harrison street and east of Elm, was occupied by a little black, weather beaten, single-storied farmhouse and barn, and it was then away out in the country to us boys. Here we spent many delightful hours hunting hens' nests on the haymow, and chasing butterflies over the sun-clad fields with a schoolfellow whose father occupied the premises. Sweet flag was found here along the margin of a little brook. There were picturesque relics of a decaying wooden mill of small pretensions on the river road, this side of the General John Stark place, and another near the present intersection of Lake avenue and Massabesic street, where leeches were found and where we sometimes went in bathing.

On the west side, from the eddy at Amoskeag to Granite street south, a long mile, there were hardly more than a half dozen houses, including the Agent Reed mansion, now standing, and the Butterfield farmhouse, a district that is now densely populated. And who can forget the ancient pound and the pest-house on Bridge street just north of our Derryfield park? The colonial buildings on the poor farm over the hill on the Mammoth road presented a stately aspect of thrift and comfort to our minds, and Stevens pond, a little farther east in the low land, where hornpouts and pickerel were found in abundance, was to us a perpetual joy. Many an old inhabitant would think he had strayed beyond his bailiwick if found within the limits of "the new discovery." A few years ago this territory was a dense jungle under the shadows of Amoskeag hill; now it is a flourishing settlement in the northeast section. In the early times Thanksgiving shooting matches were held near a little tavern stand at the intersection of Bridge and Russell streets in Janesville. Very many interesting changes in the topography of our city might be noted here, but time and space forbid. In preparing a paper like this, where the material is so abundant, it is always difficult to know just what to include, and when done it is ever a source of regret that something more had not been added. Yet something is due to the cause of brevity. Prolixity is easy enough, and with the best endeavor a selection of the fittest is not always easy of attainment.

Google

The character of the pupils who then attended our public schools, as I remember them, was vastly different from those of today, being largely composed in the higher grades of young men and young women, at least they seemed so to me. In those days both urban and country teachers were often compelled to fight for the right of way, and sooner or later the test was reasonably sure to come as to whether a new teacher could fight as well as teach, and frequently the fighting preceded the teaching. In the large audience room of the Lowell-street school, where nearly two hundred pupils were frequently assembled, an iron box stove four feet long was the only heater, and when well packed with chunks and well fired it was thought to be a pretty safe reliance, though in zero weather the occupants of the back seats near the windows may now be pardoned if they entertained a different opinion ; but they had the best that the market then afforded. In fact, it is only within recent years that modern heating appliances have been introduced into our public schools, and water was only to be had by going after it among the neighbors. When I attended the Spring-street grammar school, there were two large box-stoves, one on either side, east and west, the boys occupying the east half and the girls the west, divided by a broad aisle, and there were times when the privilege of standing around one of these stoves was esteemed an especial favor. It was the custom in the early days for the larger boys to take turns in the care of the schoolrooms, and it was no idle pastime to sweep out and build the fires on a cold winter's morning. The dainty pupils of today would think they had fallen upon hard lines if required to exchange their luxurious surroundings for the meagre school facilities of their parents. And yet, though education is now rendered comparatively easy and pleasant, it can hardly be said that Daniel Websters are more plentiful than in the frugal early days of the republic. Indeed, it is as true now as ever, that we fail to realize the real worth of a gift dollar until we have been compelled to work hard all day to earn one hundred pennies. Corner lots that were then sold for eight cents per foot cannot be had now for ten dollars a foot, so changed are the conditions under which we live.

Google

If our boys were to deport themselves like the merry boys of the forties, they would soon find themselves in the reform school during their minority, but there was no reform school then. The adults, too, were often careless of their p's and q's, for the primitive little jail at Amherst was hardly capable of holding twenty guests. It is within my recollection when a lot of machine-shop boys held a policeman by main force while a confederate went through his pockets for a key to the local bastile, with which a comrade was liberated, and it was considered a fairly good joke on the policeman, for there were less than a half dozen of these noble guardians to preserve the peace in a turbulent community. The machine-shop boys, some four or five hundred of them, were a rough-and-ready crowd, and they came near to ruling the town. A trouble signal from one of "the gang" was sure to be answered with stalwart vigor, and our police heroes well knew the part of discretion.

The only place in the village, as late as 1841, for the accommodation of public gatherings, was a dingy little affair christened with the high-sounding name of "Washington Hall." The old building is still preserved, and is now located on Amherst street halfway west from Chestnut. It stands in from the street and is reached by an alleyway. A private school was kept here at one time, and it was my fortune or misfortune to be one of the attendants. On coming to this side from Amoskeag, the first Baptist church worshipped in this hall from 1838 to 1840, when their new brick church was completed, at the northwest corner of Manchester and Chestnut streets. This church, together with the Masonic Temple on Hanover street, and many other buildings, was destroyed in Manchester's great fire of July 8, 1870, of which I was a witness. Many hot election contests have taken place in this old building.

Concord common was then a crude reservation, and the stately trees of today have all attained their present grandeur within my time. The only tree of primitive growth now left is the old gnarly oak in the southwest corner of the park. The vicinity of Concord common was then the aristocratic section.

Google

Judge Samuel D. Bell lived at the corner of Amherst and Chestnut streets, and his comfortable home of that day has been converted into a corner grocery. Dr. Thomas Brown, very prominent in his day, lived nearly opposite Vine street, on Amherst, and his fine residence, standing in from the street, has long since become a cheap tenement house. Hon. Mace Moulton, once a member of congress, and said to be the father of sheriffs in New Hampshire, lived on Amherst, south side, between Elm and Vine. Hon. George W. Morrison lived for a time in the brick house at the corner of Vine and Amherst streets, and it has since blossomed into a thriving groggery. Warren L. Lane, the third mayor of Manchester, lived and died on Pine street, at the head of the common; and for a time Hon. Moody Currier, ex-governor of the state, was his next door neighbor. Hiram Brown, our first mayor, lived only a short distance away, on the present site of the Hanover street Congregational church; and Phinehas Adams, agent of the Stark corporation, occupied the site of the Catholic orphanage. Ex-Mayor E. W. Harrington and Hon. Nathan Parker were close by on Hanover street. The latter lived where the government building now stands. Alonzo Smith, one of our early mayors, lived at the corner of Concord and Union, and his house was a frontier post. He was the proprietor, or one of the proprietors, of a lumber yard located on the present site of St. Paul's Methodist church; and the lot north of it, the present location of the First Baptist church, was vacant property, enclosed with a high board fence. I find by consulting the early directories that F. B. Eaton, Herman Foster, Walter French, ex-Gov. E. A. Straw, J. T. P. Hunt, A. C. Wallace, and the Rev. C. W. Wallace lived in this section of the town. Robert Ayer, a well-to-do merchant, lived in a comely vineclad cottage where the cathedral now stands, at the corner of Pine and Lowell streets, and he had the most attractive garden of shrubs and flowers in town. It was quite aristocratic. A double, single-storied, and white-painted wooden schoolhouse stood in the place of the Unitarian church of to-day, corner of Concord and Beech. From this point southeasterly as far as Towlesville, the ground was low

Google

and marshy. The Mile brook took its tortuous course through this section, and frogs were musical there in the springtime, and the busy muskrat was found there in his season. But all is now changed. The low places are made even, and tidy streets and pleasant homes give no clue to the former low estate.

I have a vivid recollection of a Fast Day game of oldtime round ball, the parent of our national game, that was played on Concord common opposite the Central fire station, in 1848, between the Ransom Guards of Vermont and some Manchester recruits for the Mexican war. The late Col. Thomas P. Pierce, afterwards postmaster of Manchester, was one of the contestants. The levity of the players seemed strangely out of place to me, for my juvenile conception of a soldier's lot ended in his being shot to death for the glory of his country and the pride of his posterity; and indeed the gallant Col. Ransom met that fate on the plains of Mexico, and my conception of the fitness of things was thus justified.

In 1841 the Union building, so-called, now occupied and owned by the Manchester National Bank, was the first building erected on the west side of Elm street, and in this year there were few buildings on the street. Ex-Mayor Harrington told me on one occasion that he walked from Manchester to Hooksett to secure the refusal of this building from Hon. R. H. Ayer, the builder, in which to carry on his business, and he was entirely successful in his mission and in his business. The "Union Democrat" was published here at one time, and "The Mirror" was domiciled across the way in Riddle's block.

The Concord Railroad was opened to Manchester from the south July 4, 1842. As late as 1844 my father kept a bookstore and small circulating library in Towne's old block near Amherst street, next door south of Z. F. Campbell's drugstore, and its number was 48 on the old plan of streets. From this fact some idea may be had of the changes that have taken place in Manchester in the past fifty years. A stage coach started for Concord each week day at 8 A. M., via Bow and Hooksett, William G. Hoyt driver. There were also stage lines connecting Manchester with Lowell Portsmouth, Gilmanton, Exeter, and New Ipswich.

Google

On the night of March 26, 1845, Jonas L. Parker, the town's collector of taxes, who had several thousand dollars on his person, was beguiled into the pine forest that extended south and east from the corner of Union and Hanover streets, and was brutally murdered. The exact spot is believed to be at the rear of Dr. Hiram Hill's lot on Manchester street, now known as No. 327. This was a murder of national celebrity, and strange to relate, the murderer has never been revealed, the old adage to the contrary notwithstanding. Well do I remember the spot where lay the mangled and ghastly remains of the murdered man. I was then but seven years old, and I went to the place of the murder on the following morning in company with my father and with many a horror-stricken citizen, entering the woods by a cart road that crossed diagonally through the forest to the little hamlet beyond. This whole territory is now densely populated. I recall something of the intense excitement that pervaded the community, and for several months the good housewife was sure to repeat the daily admonition to her menfolk, that there was danger in remaining away from home after dark.

There are many now living who recall a row of Elm trees up the middle of Elm street, above Lowell, of which there has been no trace for many years, except in memory. At the June session of the legislature in 1846, Manchester was incorporated as a city, and on the first day of August the charter was accepted by a popular vote of 485 to 134.

The pine grove north and west of the corner where the city hall now stands was a favorite resort of the machine-shop boys for wrestling bouts and for indulgence in other athletic sports, and if the truth were told, many of their pastimes were anything but gentle, and I dare say that many a dispute was settled there with fists when other arguments had failed. The famous Stark Guards, a star military company of that day, also held their annual field sports here, and I have heard the late Hon. George W. Morrison relate that as captain he was expected to accommodate the standing man in a wrestling match. He was a skilled wrestler of that day, and no doubt he was able to fill the bill to the satisfaction of his loyal and royal company.

Digitized by Google

And now for a few moments let us change our point of view, from which it will appear that had the progenitors of our city been gifted with a prevision, they could hardly have improved upon their undertakings. There are always men enough in every community who are experts at pulling down, but these men were gifted with a genius for building up, and they builded better than they knew. The Amoskeag Company was incorporated in 1831, and was capitalized at $1,600,000. Its plant included the old spinning mill of 1809, the Bell mill, and the Island mill at Amoskeag. The Island mill was destroyed in 1840, and I witnessed the burning of the Bell mill, March 28, 1848. In the old mill of 1809, yarns were spun from hand-picked cotton, for there were no machine pickers then, and these skeins of yarn to some extent took the place of currency in local business transactions, for our currency was in its infancy and it was a feeble infant at that. The enterprise, however, proved unsuccessful, and in 1825 it passed into more experienced hands. In 1826 the Bell mill was added to the original plant, and also the Island mill on the island south of the covered bridge. A picturesque foot-bridge connected the island with the mainland at a point near the Bell mill on the site of the present P. C. Cheney paper mill, and a commodious boarding-house on the island survived until after the beginning of the civil war. Our fellow townsman, Ephraim K. Rowell, lived there nearly seventy years ago. In early times the yarn that was spun from the hand-picked cotton was given out among the surrounding towns to be woven on hand looms, at from two to seven cents a yard, according to quality, and thus were the maids and matrons of that day enabled to turn a not over nimble penny for themselves. Subsequently tickings were woven by machinery at the Island mill, and perhaps to some extent in the Bell mill, and they soon acquired a wide reputation under the trade-mark of the "A. C. A. Tickings," of which we hear even now. Soon after being incorporated, the new Amoskeag Company caused a careful survey to be made with a view to future operations, from which it appeared that the east bank of the river afforded the better facilities for the engineering operations necessary for the laying out of canals, and in a general

Google

way for the upbuilding of a manufacturing center at this point. The next move was quietly to buy up all the available adjacent land on either side of the river so as to control the water power and flowage as far north as was needful to prevent competition, and in this they were measurably successful. It was a part of the plan to lease water privileges to other manufacturing companies, for whom the Amoskeag Company was to erect mills and boarding houses. As early as 1835 lots were placed on the market, but it was not until 1837 that active operations were begun. The first cotton mill on this side of the Merrimack river was erected for the Stark corporation in 1838, the year of my birth, and in this year the Amoskeag Company laid out the site of the future city, the main thoroughfare being given the name of Elm street, which it has ever since retained. Not only was the first cotton mill erected here in the year of my birth, but the name of Manchester was adopted in the year that my father was born, 1810, so that all these changes have occurred in the brief span of a single life. A cemetery, public parks, church and school lots, wide streets, and other reservations, were set apart for public uses, and a large lot covered with pitch pine trees at the corner of Elm and Merrimack streets was dedicated to the use of a tavern stand, which was availed of by the late venerable William Shepard, who erected a famous hostelry thereon, which has but recently given place to the Pembroke block of modern times. Merrimack common was then covered with pines, birches, and alders. The first public land sale was held October 24, 1838. The first house, a one-story cottage, erected on land thus purchased, was in 1839, at the corner of Chestnut and Concord streets, and it gave place only recently to the People's Tabernacle church.

I think it was in 1839 that the first fire engine was purchased for the use of the community, a famous hand-tub known as "Merrimack No. 1." In 1840 the Amoskeag Company erected their machine shop on the lower canal, where a vast amount of machinery was built for new mills here and elsewhere, and subsequently the Amoskeag steam fire engines were manufactured

Google

here that have found their way into every part of the civilized world, originally invented by our fellow citizen, Nehemiah S. Bean. In 1841 the Amoskeag Company also built two large mills known as Nos. 1 and 2.

The east side, therefore, now assumed an air of importance that was very distasteful to the old inhabitants at the center of the town. They were apprehensive that the pretentions of the upstart newcomers in the "new village" would result in swelling the tax rate. This feeling was at high tide when we came to Manchester, but henceforth, so rapid was the growth of the "new village" that the old inhabitants were soon swallowed up in the onward march, though for several years they sturdily resisted every effort looking to a development of the future city. In this same year the old settlers in the rural districts and at the center were exasperated at the action of the selectmen in calling a town meeting at Washington hall, thus ignoring the ancient place of meeting. They were also bitterly opposed to an article in the warrant with reference to a new town house to be located in the "new village" at public expense. But the new villagers prevailed, and it was voted to build the new town house with a loan not to exceed $20,000, and it was accordingly built in the summer of that year at an expense of about $17,000. It was surmounted by a pretentious cupola, an elaborate spread eagle, a town clock, and a fine toned bell of twenty-eight hundred pounds. They had a healthy habit of keeping within their appropriations. But the ill feeling between the old and the new still lingered, and finally culminated in an incipient riot at one of the early town meetings held in the new town hall. I think this must have been as early as 1843. The factions were threshing over the old straw when one Copp, an athlete, undertook to enforce his arguments with his fists, when the fight became general. Judge S. D. Bell, the factotum of that day and afterwards our chief justice, read the riot act. A deputy sheriff undertook to suppress the belligerent Copp, whereupon the boys set upon the sheriff and chased him as far as the railroad station, where he crawled under a platform to save himself from threatened castigation. But in

Google

time the old settlers became reconciled to the new order of things, and peace again reigned in the Warsaw of the Merrimack. This town house stood on the site of the present city hall, and on the 12th day of August, 1844, I was a witness to its destruction by fire. At that time it was thought to be a marvel of architectural beauty.

The hamlets outlying the then "new village" were Janesville, in the immediate vicinity of the McCrillis carriage shop; Towlesville, southerly from Janesville, where a slaughter-house was the attraction for us boys. Hallsville was on the way out to Manchester Center, where the old meeting-house was located, and where the annual town meetings had been held "from a time whereof the memory of man runneth not to the contrary." And here at the Center was the ancient postoffice. Youngsville, then as now, was out Hanover street and near to Lake Massabesic. Goffe's Falls, at the outlet of Cohas brook, was a place of some renown in its early history as a fishing resort, and I believe there was a sawmill and gristmill there in the old colonial times. It is now a thriving manufacturing village four miles to the south of our city hall. Bakersville is at the south end of Elm street. On the west side of the Merrimack, Amoskeag was a prosperous village until her industries were diverted to the east side, and Piscataquog to the south was a pretentious place, where lumbering and flatboat building for the navigation of the Merrimack was carried on, and where West India goods and groceries, wet and dry, had long been dispensed to the profit of dealers, and to the delectation of bibulous rivermen and other sturdy yeomen. These two ancient boroughs were annexed to Manchester in 1853, one from Goffstown and the other from Bedford. Amoskeag had long been a celebrated fishing place, first for the Indians and then for the white men who succeeded them. Many a thrilling tale of this neighborhood has come down to us through Indian legendry, and many an amusing story is related of the prowess of our immediate predecessors in their "hustle" for the juicy salmon and the elusive lamprey eel. For centuries Amoskeag Falls was a favorite resort for Indians. Here they cele

Google

brated their tribal rites, practiced their wild orgies, and negotiated treaties with their savage neighbors. A bridle path was blazed through the primeval forest to this point prior to 1649 for the renowned Eliot, that the gospel of peace might be preached to a new world of heathen. But it is by no means certain that Eliot preached here, though it is so stated with considerable positiveness in Potter's History. Alas, the poor Indian!

The island south of the bridge, reached by a little foot-bridge, was a sort of fairy land for the boys of my time, and the old boarding house, inhabited by bats and swept by every blast, was indeed our island castle. Frequently at low water we crossed over to our deserted castle upon the rocks in the river bed, jumping from one to another. At one time Capt. James M. Varnum had an extensive bleachery here. The great ledge on the northeast border, extending out towards the high bridge, has long excited the curiosity of visitors on account of its deep and curious potholes. They have the appearance of having been chiseled out by the aborigines with infinite care and patience centuries ago, in which to secrete their booty captured in fierce warfare with other sanguinary tribes. That, at least, was our conjecture. Cotton Mather described them as follows in a letter published in the "Philosophical Transactions" in London: "There is a huge rock in the midst of the stream, on the top of which are a great number of pits, made exactly round, like barrels or hogsheads of different capacities, some so large as to hold several tons. The natives know nothing of the time they were made, but the neighboring Indians have been wont to hide their provisions there in the war with the Maquas. God had cut them out for that purpose for them. They seem plainly to be artificial." It is more probable, however, that these deep and curious places in the solid rock were formed by revolving pebbles kept in motion by a constantly recurring flood of waters. The savants, I believe, have agreed upon this as the better opinion. I recall one place in particular where a pothole had been worn through a shelving rock so that the rush of waters might have been seen below, only that a huge boulder had become suspended therein

Google

by some convulsion of nature. Some of these basins have the capacity of a hundred gallons or more, and their sides are as smooth and regular as though they had been wrought by the cunning hands of a skilled artificer. Youths and maidens of a summer's eve were wont to dance upon the island green. Ah! how pleasant are these memories. The little foot-bridge went out more than thirty years ago.

And now in looking back, I linger with pleasurable emotions as I recall at springtime the sound of many waters beating upon the rocks at Amoskeag, even afar off. It is a curious fact that when listening to the familiar sound of the school bell, especially if I happen to be in a suburb, or remote from my school district, I feel the old longing to bestir myself, lest I be reckoned with as a truant. And the evening curfew, sounded from our city hall, transports me with a feeling of restfulness to the days of my boyhood.

There have been few disturbances in Manchester that by any stretch of imagination can be termed riotous, and I recall but two that have cast a blur on the fair fame of our beautiful "Queen City." One was the anti-Catholic riot of many years ago, and the other was the firemen's riot of 1859. Labor disturbances have been exceedingly rare, and I recall but two in the whole history of our municipality. Indeed, Manchester has been wonderfully blessed in this particular, for the policy of our great manufacturing establishments has generally been conservative, humane, and just. Here the lamented Horace Greeley opened his campaign for the presidency almost in sight of his birthplace, and many a time have I crossed the old McGregor bridge of which he spoke so feeling on that ever memorable occasion. It was carried away by a flood in 1851.

With hundreds of others I have thus witnessed the astonishing growth of a sand bank, which at first hardly any one could afford to own, into a flourishing city. First it was Tyngstown, an ungranted tract, and Harrytown, the latter, perhaps, in memory of the mythical "old Harry." Then after September 3, 1751, by grant of the royal governor, Benning Wentworth, with added ter-

Google

ritory from Chester and Londonderry, the whole was known as Derryfield, because, it was humorously said, the Derry farmers pastured their cattle here. Then it was a fishing resort, near which a few hundred pounds of cotton yarn were spun per week or month. Now it is a beautiful city of nearly sixty thousand people, the wealthiest community in the state, with a valuation in 1895 of $28,861,122, and one of the leading manufacturing cities in this great country, where cloth enough is woven every week to make a belt around the world. The little hamlets scattered here and there in the early forties have been united in one compact, harmonious, and prosperous whole, with a diversity of industries that bids fair at no distant day to yield a population of a hundred thousand souls. Years ago the Amoskeag was the largest manufacturing company in the world that put its products on the market in a finished state, and to-day it has no rival. There are in Manchester, at the present time, about 14,000 operatives, male and female. There are about 20,000 looms and 600,000 spindles in our thirty-one mammoth mills, capitalized at $8,600,000, with an average weekly pay-roll of about $92,000. Our broad paved streets are lighted, and our commodious street cars are propelled by chained lightning, which we call electricity. We have seven beautiful public parks. Thousands of stately blocks and elegant private residences adorn our fair city. Our people are supplied with an abundance of pure water in every house. Our public schools rank among the best in the country. Our fire service is without a rival. Our militia is organized upon lines of patriotic duty; and for miles along the river banks there is heard the hum of industry, to testify that thousands of toilers earn honest bread in the sweat of their brows and by the skill of their hands. There are churches and hospitals for all. There are homes founded in charity for the indigent and infirm. There are Christian institutions that reflect the love of God in the duty of man to man, and no one may go astray through want of kindly, Christian admonition, and of helpful, loving hands. Such is the Manchester of to-day. What will it be even fifty years hence if our successors keep pace with the progress that has led us to this, our first semi-centennial conclave?

Google

## *Planets and People for 1897.*

ANOUNCEMENT. Monthly, $2.50 a year. 4th year. Planets and People for 1897 will be issued monthly, and will be far superior to anything heretofore published. It will represent the educational work of the Pyramid and Cube, the $200,000 Temple of Light soon to be built in this city, and will treat of many things relative to the occult, which all should understand. Great attraction. New lessons, new subjects, new stories, new enigmas, new departments. Astronomy, astrology, psychology, palmistry, phrenology, hypnotism, theosophy, spiritism, mystery, magic, symbolism, metaphysics, religions, politics, anatomy, physiology, medicine, surgery, finance, health and higher attainment, and their relation to the science of planetary vibration, the law of magnetics and alchemy. Horoscopes free. Send 25 cents for a sample number. Planets and People, 169 Jackson St., Chicago, Ill.

---

THE HUMAN AURA. A remarkable book on the Human Aura, by Dr. A. Marques, President of Aloha Branch, Theosophical Society. Profusely illustrated by colored diagrams.

Contents—Chapter I. Introductory; the Aura known by the ancients; Auras of Catholic and Hindu pictures; the Aura attested by photography; seen by clairvoyance; 21 distinct divisions in the Aura; the Aura in connection with the human principles; Man, a decade, not a septenary. Chapter II. Description; emanations from the body, electric, magnetic, and caloric; health Aura, protective against disease; the etheric body or double; the Pranic Aura, chromatic and geometrical, confirms the theory of Tatwas; Aura of plants; kamic Aura, manifests thought and emotions; psychic Aura, manifestations of the personality; Auric colors and their import; Manasic Aura, Aura of the adept; Buddhic Aura; Atmic Aura or Auric egg; shape of the various Auras; the Aura of the perfected man; the Aura of diseases; gold dust and other manifestations; the Auras during sleep and trance, and after death. Chapter III. Conclusion; usefulness of the knowledge and study of the Auras for self protection: physically, morally, and socially, and at death; bibliography-authorities on the subject. Appendix, Auras of plants, and of magnets, practical instruction for sight-training.

Address all orders to A. Marques, care of W. J. Walters, Palace Hotel, or Mercury Publishing Co., 414 Mason St., San Francisco, Cal.

DUDLEY LEAVITT'S FARMER'S ALMANAC, (Improved) for 1897, No. 101, published by Edson C. Eastman, Concord, N. H. Price, postpaid, ten cents. For sale by all booksellers. Calculations according to clock time. Matter is useful, curious, and entertaining. "Little of all we value here wakes on the morn of its hundredth year without both looking and feeling queer." This quotation prefaces the author's annual address to his friends and patrons in the one hundred and first almanac, Send ten cents for a copy of this almanac by the old teacher and mathematician Dudley Leavitt.

Google

## *Books Wanted.*

ADDRESS S. C. GOULD, MANCHESTER, N. H.

The Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin, Greek and Arabic, with their derivations and meanings. London, 1882.

The Testament of the XII Patriarchs. An attempt to estimate their historic and dogmatic worth. Cambridge, 1869. Appendix containing a collation of Roman and Patmos MSS., and bibliographic notes. Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

The Book of Esdras. Translated by Richard Laurence. Oxford or London, 1820.

The Cambridge Key to the Chronology of the Hindoos. Anonymous. London, about 1832 or prior.

Essays on the Science of the Chaldæans and Egyptians. One by Sir William Drummond, about 1824 or prior: one by Dr. Edward V. Kenealy, about 1850 or 1860.

Dissertation on the Logos of St. John. By Richard Lawrence. Oxford, 1808.

Astral Words and Signs. By J. H. Broome, (author of "Origin o the Emblems and Hebrew Alphabet," 1881). London, 1879.

Origin of Ancient Names. By S. F. Dunlap. Cambridge, 1856.

Creed of Athanasius proved by a mathematical parallel. By E. B. Revilo (Oliver Byrne). London, 1859.

Eighteen Hundred and Eighty-One ; or the End of the Æons. By Henry Bowman. St. Louis, 1887.

Vestiges of Genuine Freemasonry among the Ruins of Asia, Africa and other places. By M. Margoliouth. London.

Remarks on Alchymists and the supposed Objects of their Pursuits. By [E. A. Hitchcock]. Carlisle, Pa., 1855.

Dissertation on the Antiquity, Origin and Design of the Principa Pyramids of Egypt. By Thomas Yeates. London, 1833.

Man and his Many Changes. By George Corfe, M. D.

Google

## *Wanted by the Homeric Club,*
## MANCHESTER, N. H.

### TRANSLATIONS OF ILIAD.

Brandreth, Andrew. London. (Mentioned by F. W. Newman in preface to his Iliad.)

Broom, Oldisworth, and Ozell. Translation of Iliad; Life of Homer. Notes by Madame Dazier. London, 1712.

Bryce, ——— London, 1846. Simpkins.

Carnarvon, Lord. Books I–XII. London.

Cary, Henry. Oxford, 1823.

Cary, H. F. London, 1872.

Cayley, ——— Homermetrically translated. London, 1866.

Hall, Arthur, of Grantham. Books I–X. London, 1581.

Knight, Richard Payne. London, 1820.

Landon, ——— London. (Mentioned by W. L. Collins, p. 31.)

Mackenzie, R. Shelton. London.

Macpherson, James. London, 1773.

Morehead, ——— Book I, lines 1–181. Edinburgh, 1831.

Selwyn, ——— London, 1865. Bell & Daldy.

Simcox, E. M. Poetical Translation of the Adventures of Telemachus by Fenélon. London.

Smith, William R. New York, 1869.

Tickell, Thomas. Book I. London, 1715.

Trollope ——— Translation. About 1860.

Way, ——— London. (Mentioned by R. C. Jebb, p. 201.)

Wright, Ichabod C. London, 1864. Macmillan.

### TRANSLATIONS OF ODYSSEY.

Alvord, H. Books I–XII. London, 1861. Longmans.

Barnard, M. London, 1876. Williams.

Cary, H. F. London, 1872.

Chapman, George. London, 1846, or 1857.

Merivale, Charles. London, 1886.

Mumford, W. Boston, 1846.

Sotheby, William. London, 1834.

Google

## *Homeric Literature Wanted (Continued).*

HOMERIC LITERATURE.

Alliterative Romance of the Destruction of Troy. E. D. Donaldson and G. A. Panton. Part I. London, 1869.
The Gest Hystoriale of the Destruction of Troy. E. D. Donaldson and G. A. Panton. Part II. London, 1874.

A Dissertation upon the Nature and Intention of Homer's Fables relating to the Gods. London, 1853.

A Dissertation on the Age of Homer. London, 1823.

A Troy-Book, edited from the unique Laud MSS. 595, by Dr. E. Wëlfing. London. (Early English Text Society).

Critical Dissertation upon Homer's Iliad. Terraçon. London, 1822.

Deeds and Death of Patroclus. By H. Dunbar. London, 1876.

Echoes of Hellas. The Tale of Troy and the Story of Orestes from Homer and Æschylus. Walter Crane. With Essay by Prof. Warr. London.

Homer and the Study of Greek. Essays in Little. By Andrew Lang. New York, 1891.

Homer in Chios. An Epogee. By Denton J. Snider. St. Louis, 1891.

Kypros. The Bible and Homer. By Max. Ohnefalsch-Richter. London, 1869. Ashler & Co.

New Readings of the Iliad. By Joseph Blackwood. London, 1860.

Observations on the Poems of Homer and Virgil. Translated from the French. By John Davies. London, 1872.

On Post-Epic or Imitative Words in Homer. By F. A. Paley. London, 1879. F. Norgate.

Pictorial Atlas to Homer, 36 plates, with descriptive texts, 225 illustrations. R. Englemann and W. C. F. Anderson. London.

Quintus Smyrnæus and the Homer of the Tragic Poets. By F. A. Paley. London, 1879. F. Norgate.

Remarks on Prof. Mahaffy's Account of the Rise and Progress of Epic Poetry. By F. A. Paley. London, 1881. Bell & Sons.

Bruce, Rev. William. The State of Society in the Age of Homer. Belfast, Ireland, 1827.

The Homeric Centones. By J. Rendel Harris. Oxford, 1896.

The Iliad of Homer with Prolegomena, Notes. W. Christ. 1884

The Language of the Homeric Poems. By A. H. Sayce. London, 1896. Macmillan.

Google

## *Homeric Literature Wanted (Continued).*

The Shield of Achilles. By George Chapman. London, 1558.

The Travel of Ulysses. By Thomas Hobbes. London, 1673.

Travesty on the Iliad. By Thomas Burnet. London, 1777.

Ulysses–Homer ; or a Discovery of the True Author of the Iliad and Odyssey. By Constantine Koliades. London, 1829.

Bryant, Jacob. Dissertation concerning the war of Troy, described by Homer, disproving the events. London, about 1795.

Wakefield, Gilbert. Letter to Jacob Bryant on his Dissertation on the war of Troy. London, 1797.

Bryant, Jacob. Some Observations J. B. S. Morritt's Vindication of Homer, and the Siege of Troy. Eton, 1790.

Review of J. B. S. Morritt's Vindication of Homer, published in the British Critick, Jan. 1 and March 1, 1799. Printed separately.

Bryant, Jacob. An Expostulation addressed to the British Critick. Printed at Eton, 1799.

Morritt, J. B. S. Additional Remarks on the Topography of Troy, in answer to Jacob Bryant's last publication. London, 1800.

Francklin, William. Remarks and Observations on the Plain of Troy, made in June, 1799. London, 1800.

## *Books Wanted.*

ADDRESS S. C. GOULD, MANCHESTER, N. H.

The Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin, Greek and Arabic, with their derivations and meanings. London, 1882.

The Testament of the XII Patriarchs. An attempt to estimate their historic and dogmatic worth. Cambridge, 1869. Appendix containing a collation of Roman and Patmos MSS., and bibliographic notes. Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

The Book of Esdras. Translated by Richard Laurence. Oxford or London, 1820.

Origin of Ancient Names. By S. F. Dunlap. Cambridge, 1856.

Google

## *Universal Idealist Union.*

L'INITIATION. Revue philosophique des Hautes Etudes. Publiée mensuellement sous la direction de Papus, Docteur en médecine, Docteur en kabbale. 34th Vol. 10th year. (Janvier, 1897.) No. 4. This serial, in the French language, is on our table filled with articles for the thoughtful. Initiatic, philosophic, bibliographic, and literary departments. Devoted to the interests of the Universal Idealist Union, Order of Martinists, Congress of Spiritualists of 1900, Independent Group of Esoteric Students, etc. Single number, one franc ; one year, ten francs. Address Villa Montmorency, 10, Avenue des Peupliers, Paris. Publication office, 5, rue de Savoie. Chamuel, éditeur.

FRIE ORD. The *Frie Ord*, edited by A. Sabro, Christiania, Norway, 3 Aarg., No. 7, 8, has come to hand. It is octavo in size, 32 pages, and presents a table of contents of its articles : " Over Evne ?" " Frie Ords " Julehilsen, til Bjornstjerne Bjornson. Tale over Sindings, " Iraka," (Kristofer Janson). Aarets Gave, (Et Nytearsæventyr). Also several other articles. *Frie Ord* is devoted to religious culture.

L'ALMANACH DU MAGISTE. This annual for 1896–1897 contains a résume or " Agenda Magique pour L'Année." " The Esotericism of the Lord's Prayer " ; " The Annual Bulletin of the Idealistic Movement " ; " Researches in Hyperphysics." By Drs. Papus and Sédir. Dr. Papus is the author of a work on " The Tarot of the Bohemians." The Tarot is stated to be the most ancient book in the world. It is published for the exclusive use of Initiates. Dr. Sédir has published several works and serials on the progress of occultism. The annual for 1897-1898 is being prepared and will be published early.

NORDISK FRIMURER-TIDENDE. Femete Aargang. Conducted by Albert J. Lange, Christiania, Norway. Commenced October, 1896. Koster Kr. 6.00 pr. Aargr Udkommer 2 Gange maanedig. Nos. 2 and 3 contain a portrait of Doktor Fredrik Wilhelm Stabell, R·1 W. O., R. Sp. I. O., R. og K. m. d. r. K., with an account of his life. There is an account of Prof. Carl Michelsen's work and its connection with the Universal Idealist Union. It is a royal octavo monthly.

---

THE OPEN COURT. A monthly magazine devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea. Editor, Dr. Paul Carus ; assistant editor, T. J. McCormack ; associate editors, E. C. Hegeler, Mary Carus.

AMERICAN MATHEMATICAL MONTHLY. Edited by B. F. Finkel, Springfield, Mo. ; and J. M. Colaw, Monterey, Va. $2.00 a year, in advance ; monthly. Vol. IV for 1897. Published at Springfield, Mo. Single number, 25 cents.

Google

## *Books and Pamphlets Received.*

THE AMERICAN SCRIPTURES. Volume the First. 120 Y. A. I. Uncle Sam's Bible, or the Universal Diagnosis. The origin, nature, and destiny of matter, man and things; containing the American Scriptures, carefully collected from legends, traditions, circumstantial and direct evidence; showing what is health and what is disease; showing what is sane and what is insane; showing what is right and what is wrong; showing what is freedom and what is slavery; showing what is law and gospel and what is not law and gospel. With treatment and remedies that are within your own reach and control. Containing the Declaration of American Independence, and the Constitution of the United States; Washington's Farewell Address, and an analysis, of the Essay on Man; with an introductory history of Bibles, Religions, etc., compared and contrasted with the Yankeeite Creed and Standard of Justice. Book of 402 pages; 12mo. Price, $1.25. Address or call on Woodward and Sons, McMinnville, Tenn.

The writer says in a note: "I believe I have chosen and compiled more great truths in this book than has been done in any Bible; that I was shaped and influenced to do so by God, as much so as any; that the works chosen are as much inspired as any of the books chosen for other Bibles; and that I am as much inspired, and that I have as good a right to choose these books and compile them into a Bible for the American freemen, as had that Jew, or that Roman, or that Englishman, or that Mohammedan, or that Mormon, or that host of others. That is the way they got their Bibles, and that is all there is in it."

The compiler of this American Scriptures declares himself in favor of *Hylotheism*, or that there is no God except Universal Matter, and that God is Universal Goodness and Intelligence. His statement is:

"Each plant is an individual, filled with deity. They are male and female; they love and hate, and enjoy and suffer; they display an intelligence; they work and they rest, and they live and they die. Plants and trees are but stationary animals, for in the great chain of life it is impossible to tell where the plant life ends and the animal life begins. So from the plant life we came, and back to it our bodies do go, while our intelligence back to deity doth flow."

THE RELIGION OF SCIENCE LIBRARY. Bi-Monthly publications, at $1.50 a year. Single numbers, 25 cents each. Published by the Open Court Publishing Company, Chicago, Ill. 324 Dearborn St.

No. 22 is "Ancient India, Its Language and Religions," by Prof. H. Oldenberg; pp. 110. 1896. No. 23 is "The Prophets of Israel," by Prof. C. H. Cornill; pp. 194. 1897.

These volumes are by the foremost writers, and the series are on ripe subjects of the day, and the price in reach of all.

DOES CIVIL SERVICE REFORM REFORM? Is it Constitutional? A Meritorious Amendment Proposed. Speech of Hon. Henry M. Baker, of New Hampshire, in House of Representatives, Dec. 22, 1896.

Digitized by Google

## *Books for Sale.*

THE MATHEMATICAL MISCELLANY. Conducted by C. Gill, Professor of Mathematics in the Institute at Flushing, Long Island. Published at the Institute. Vol. I, pp. 414; appendix, Useful Tables Relating to Cube Numbers, calculated and arranged by William Lenhart; pp. 16. Vol. II, pp. 142. Nos. I–VIII. Complete in numbers, uncut; 8vo. New York, 1836–1839. Scarce. 3.50

THE MATHEMATICAL MISCELLANY. No. IV. Conducted by C. Gill. Published at Flushing, L. I., 1837. Scarce. .30

THE MATHEMATICAL DIARY. Containing new researches and improvements in the mathematics, with collections of questions proposed by eminent mathematicians. Conducted by James Ryan. No. XII. New York, 1831. Only thirteen numbers published. Long out of print. .20

LADY'S AND GENTLEMAN'S DIARY; or Poetical and Mathematical Almanac, for 1854. Designed for students in mathematics; pp. 96, of which 49 to 96 are problems and solutions. London. .25

KEY TO THE UNIVERSE. A New Theory of its Mechanism. Founded upon, I. Continuous Orbital Repulsion, arising from the Velocity of Gravity and its Consequent Aberrations; II, Resisting Ethereal Medium of Variable Density. Mathematical Demonstrations and Tables. By Orson Pratt, Sen. 8vo; pp. 118. 1879. .60

ROTATION OF THE EARTH AND PLANETARY BODIES. Considered as the Product of a Change of Motion, under the Mechanical Theory of Heat. By William T. Walker. New York, 1877. .20

ASTRONOMY, comprehending the Discovery of the Gravitating Power, the efficient cause which actuates the Planetary System. By L. Cohen. 8vo. pp. 162. London, 1825. .25

THE BLAZING STAR; with an appendix of 84 pages treating on the Jewish Kabbala. Also a monograph on the Philosophy of Herbert Spencer, one on New England Transcendentalism. Cloth. By Col. William B. Greene. Boston, 1872. Scarce. 1.50

CHRONOLOGY. Psychological, Mathematical, and Philosophical. By Dr. Bayne. New System. Portland, Me., 1880. .20

THE PERICOSMIC THEORY; or Physical Existence and its Sequel, Preliminary to Cosmology and Philosophy Proper. By George Stearns. 8vo. pp. 338. 1888. "Common-sense and Reason are the exclusive means of finite intelligence." Its philosophy is logically and mathematically expressed, and presented systematically, so as to be comprehended by the reader. .75

Digitized by Google

## *Books Wanted and for Sale.*

BOOK WANTED. "Sorgho and Imphee, the Chinese and African Sugar Cane," by H. S. Olcott. Published in New York, 1859. Address this office.

WANTED to purchase a copy of "The Young Student's Guide in Astrology, by George Mensforth, London. 1785." Address David M. Drury, 244 South Second Street, Brooklyn, New York (U. S. A.).

## *Books for Sale.*

History of Candia, Rockingham Co., N. H., from its earliest settlement to the present time. By Jacob Bailey Moore. Cloth; 8vo. pp. 528. Portrait of author, and 42 illustrations, portraits, cuts, natives, buildings, landscapes. 34 chapters, map, etc. $2.50.

Anacalypsis; an Attempt to Draw Aside the Veil of the Saitic Isis, or an Inquiry into the Origin of Languages, Nations, and Religions. By Godfrey Higgins, Esq., late of Skellow Grange, near Doncaster. Res verbis et verba accendunt lumina rebus. Vol. I. [All published.] New York, J. W. Bouton, publisher, 1878. Cloth. $2.50.


50 YEARS' EXPERIENCE.

PATENTS

TRADE MARKS, DESIGNS, COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the

**SCIENTIFIC AMERICAN,**

beautifully illustrated, largest circulation of any scientific journal, weekly, terms $3.00 a year; $1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address

**MUNN & CO.,**
**361 Broadway, New York.**


## *Banner of Light. 1897.*

An Exponent of the Spiritual Philosophy of the Nineteenth Century. Now in its 80th volume. $2.50 a year. Eight pages folio. 50 cents for three months on trial. Higher Life, spiritual development in psychical life, and for the physical life, the now. Latest phases of thought and philosophy. Lectures on progressive subjects, news and notes, poem. Stock Company. All progressive literature. Bookstore connected. Orders solicited for books published. Banner of Light Publishing Company. 9 Bosworth Street, Boston, Mass.

THE ORACLE. "Herald of a New System of Theosophy." Edited by Charles H. Mackay, founder West Gate Brotherhood, 39 Springfield Street, Boston, Mass. Send two-cent stamp for sample copy, or 50 cents for years' subscription.

Google

Some of the numbers in Vols. II, III, IV, V, and VI are out of stock. When we can secure the scarce numbers, we can generally make up sets at the following prices :

| | |
|---|---|
| Vol. I, July, 1882, to February, 1884, | $2.00 |
| Vol. II, March, 1884, to December, 1885, Vol. III, 1886; each, | 3.50 |
| Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each, | 2.50 |
| Vol. VII, 1890; Vol. VIII, 1891; each, | 1.50 |
| Vols. IX and X, 1892, bound, | 1.50 |
| Vol. XI, 1893; Vol. XII, 1894; Vol. XIII, 1895, each. | 1.00 |
| Vol. XI, 1893; Vol. XII, 1894; Vol. XIII, 1895, bound, each, | 1.50 |
| Vol. XIV, for 1896, | 1.00 |
| Vol. XV, for 1897, | 1.00 |
| Vols. I to XIV, in numbers, | 23.00 |
| Vols. I to XIV, bound, | 26.00 |

Bound volumes, of IX-X (1892), XI (1893), XII (1894), XIII 1895), XIV (1896), will be sent by express on receipt of the complete perfect numbers for these years and 50 cents for binding; if by mail, 60 cents, prepaid.

---

WANTED—NOTES AND QUERIES. The following copies of *Notes and Queries* are wanted at this office to complete volumes, for which cash will be paid, or an equivalent in subscription. Address this office.

1883—Vol. I, February-March. 1884—Vol. II, July-August; 1885 Vol. II, April, May, June, July, October, November. 1886—Vol. III, January, May-June, September. 1887—Vol. IV, January, February, July-August. 1888—Vol. V, January. 1889 — Vol. VI, January, December. 1892—Vol. IX, June.

---

HISTORY REPEATING ITSELF. This is a pamphlet of 54 octavo pages by C. Augustus (Pike-Johnson-Savage-Rogers-Hincks-Spynie-Warburton-Amand-Coligny-Riant) Fernald, M. D., Fellow or Member of 16 Societies. Dr. Fernald's motto: "True to God, Country, State, and Family." His cousin, Brigadier General Zebulon Montgomery Pike's mottoes: I, "Preserve your honor free from blemish." II, "Be always ready to die for your country." Gen. Pike led his men to victory, April 27, 1813. This work is illustrated, and is devoted to reform in morals, religions, temperance, social evils, and in many other avenues. The work should be read to be appreciated. Address of the author, 1483 Washington St., Boston, Mass. It closes with a cut of Mount Zion. "Zion still is well beloved." Received from Hon. Geo. C. Gilmore, Manchester, N. H.

Google

MISCELLANEOUS

# NOTES AND QUERIES.

S. C. GOULD, . . . . . Editor.

"*Which of God's creatures is the best on earth?*" — ZOROASTER.
"*He is the best of all men who is pure in heart.*" — AHURA MAZDA.

VOL. XV. MAY, 1897. No. 5.

QUOTATION OF JESUS. (Vol. XV, p. 115.) I note a quotation from the Gospel by Luke in the last N. AND Q. that looks like a misquotation. My New Testament reads "Strive to enter in at the strait gate" (*Luke* xiii, 24). But the quotation in your last reads "Agonize to enter in at the strait gate." What authority for this reading?

R. K. D.

The Greek text is as follows: *Agonizesthe eiselthein dia tes stenes thuras.* The Greek, we think, will bear the rendering given. Here are several translations:

"Contendite intrare per augustam portam." — *Latin Vulgate.*

"Earnestly endeavor to enter through the NARROW door." — *Emphatic Diaglott.*

"Strive to enter in by the narrow door." — *Revised Version.*

"Strive to enter the narrow gate." — *James Murdock's translation from the Syriac.*

"Strive to enter by the narrow gate." — *Douay Version.*

"Strive earnestly to enter through the narrow gate." — *Julia E. Smith's Version.*

"Strive to enter thru the straight gate." — *Jonathan Morgan's translation into pure English.*

"Strive to enter in through the narrow door." — *George R. Noyes's text of Tichendorf.*

Google

THE CELEBRATED STAR PROPHECY. Rev. Geo. S. Faber maintains the genuineness of the famous prophecy of Zeradusht (Zoroaster), who declared that in the latter day a virgin should conceive and bear a son, and that a star should appear at noonday. Read his words:

"You, my sons, will perceive its rising before any other nation. As soon, therefore, as you shall behold the star, follow it whithersoever it shall lead you, and adore that mysterious child, offering him your gifts with profound humility. He is the almighty WORD, which created the heavens."

---

RECONCILIATION OF "THINGS IN THE HEAVENS." R. H. Charles, in his introduction to the work, "The Book of the Secrets of Enoch," has the following remarks on Colossians i, 20. This verse, together with I Peter iii, 19, has been an enigma to many Biblical students.

"In Colossians i, 20, however, we must, if we deal honestly with the context, suppose some such a view of the heavens as that given in the Slavonic Enoch to underlie the words: 'To reconcile all things unto himself, whether things upon the earth or things in the heavens.' That 'things upon earth' need to be reconciled to God is universally intelligible; but so far as I am aware no exegete has recognized any such necessity on the part of 'things in the heavens.' Yet this is the obvious meaning of the words. Hence 'things in the heavens' that are to be reconciled to God must be either the fallen angels imprisoned in the second heaven, or else the powers of Satan whose domain is the air. Though to some universalistic aspects of Paulinism the conversion of Satan is not impossible, it is nevertheless unlikely to be his thought here. Hence we seem to be restricted to the other interpretation, and thus we have therein an indirect parellel to I Peter iii, 19: 'He went and preached to the spirits in prison.'" — *The Book of the Secrets of Enoch*, p. xli. London, 1896.

---

"*Earth proudly bears the Parthenon as the best gem upon her zone.*"
— RALPH WALDO EMERSON.

Parthenon, mid thy deep joy thou showest a still deeper sorrow,
Fate has smitten thee, too, as it smote heroes of old;
Yes, I catch thy sweet smile which gladdens the sea and the valley,
But I behold, too, the wound which has been struck in thy side.
Thou, like Œdipus, Hercules, thou, the Greek temple art tragic;
Ruin heroic thou art, beautiful, just in thy fall.
O the eternal delight that sings out thy fragments of marble!
O the eternal pain from the pierced heart of thy stones!

— *Denton J. Snider.*

Google

A GEOMETRICAL PROBLEM. Extracted from "Miscellanea Mathematica" (London, 1775):

Plato Divine, Fair Science taught,
To help and prove the power of thought;
To keep men from the Tempting Bowl
And Idleness, that hurts the Soul;
Thus in his bowers the Gentle Sage
To virtue trained the rising age;
And Athens first in Arts and Fame
Immortalized his well-known name.
But since she now is learned no more,
And Science glads the British shore,
O that she'd waft a Plato o'er!
Let us, though little's in our power;
Strive to improve each leisure hour;
For reasoning just to light oft brings
Before unthought-of, useful things.
Kind Artists then declare, I pray,
How a right-line be drawn there may
From vertex of hyperbola,
That, meeting with its curve direction,
Shall form the bluntest intersection?

LA GRIPPE. How recent a term is *La Grippe* as now applied to the prevailing epidemic? A VICTIM.

This query has lain some time in the question-drawer, and as we were reading a poem of seventy-two octavo pages, entitled "Barnyard Rhymes, showing what opinions the Turkey, the Cock, the Goose, and the Duck entertain of Allopathia, Homeopathia, Electro-Galvanism, and the Animalcule Doctrines," New York, 1838, we find the following:

One child that *I* knew had the pip,
Was soon pronounced to have the Grippe.
We might have cured him easily,
But, thinking it the Grippe, you see
We went too violently to work,
For that disease kills in a jerk.
So what with physic and advice,
He kicked the bucket in a trice.

SIZES. A *size* in a coat is one inch; a size in underwear is two inches; a size in a sock is one inch; a size in a collar is one-half an inch; a size in a shirt is one-half an inch; a size in shoes is one-sixth of an inch.

Digitized by Google

## *QUESTIONS.*

1. The following two lines are remembered from one the gone by war-songs. Who was the author and where can the song be found?

*" Here's welcome to wounding, to combats and scars,*
*And the glory of death for the stripes and the stars."* H. D. S.

2. Is there any concordance published to the Douay Version of the Old and New Testament? BIBLE STUDENT.

3. Why is a certain kind of marble called a "Scotch Alley"?
DAVID M. DRURY.

4. What is the origin of the phrase, "He has money to burn," applied to a person who is reckless in the spending of money?
DAVID M. DRURY.

5. When and where was the first Theosophical Branch in America, organized, and who was the pioneer in the work? A O.

6. There is a poem, "Hero and Leander," credited to different authors, or there are several poems bearing that title. Can your readers enlighten me? P. C. W.

7. Why is the word, "BRANCH," in Zechariah iii, 8, and vi, 12 in the Bible, printed in capitals: "I will bring forth my servant The BRANCH," ; "Behold the man whose name *is* The BRANCH." MYSTIC.

8. Pythagoras, we are told, sacrificed a hecatomb upon his discovery of what is known as the "Pythagorean Theorem," namely: "In a right-angled triangle, the square of the hypothenuse is equal to the sum of the squares of the other two sides." Please explain the hecatomb sacrifice. A. C. ARCHER.

9. Were the sects *Therapeutæ* and *Essenes*, two societies in the primitive Christian times, the same in beliefs and practices? J.

10. What is the English of "*Sartor Resartus*," the title of one of Thomas Carlyle's works? ALANSON.

11. Did Ralph Waldo Emerson ever write a letter, as stated, to Walt Whitman, in praise of his poem, "Leaves of Grass"? If so, what did he say about the poem? J. H. C.

12. Where can a synopsis, or table, or scale of Charles Fourier's system of philosophy be found? ALEX

Google

# MANCHESTER SEMI-CENTENNIAL.

CONTRIBUTED TO MANCHESTER HISTORIC ASSOCIATION BY H. W. EASTMAN AND FRED W. LAMB.

One of the most interesting features of the semi-centennial celebration of the incorporation of the city of Manchester, held on September 7, 8, and 9, 1896, was an historic and industrial exhibition held in The Kennard under the joint auspices of the Historic Association, the Art Association, and Electric Club. The exhibition was free to all, and thousands of visitors availed themselves of the rare opportunity to inspect an elaborate collection of relics, household utensils, and various articles, ancient and modern, illustrating the progress of Manchester during its fifty years of existence.

The Manchester Historic Association accepted an invitation from the city authorities to join in the exhibition, and its display was especially interesting and instructive.

Under the direction of President John C. French, E. P. Richardson, David Perkins, George F. Willey, and John Dowst, committee on exhibit, the loan of historic curiosities was solicited, and a generous response resulted. The committee appointed Mr. F. W. Lamb as general clerk and representative of the Association, who was ably assisted in the work by President French, H. W. Herrick, E. P. Richardson, F. B. Eaton, and others.

Google

LIST AND DESCRIPTION OF ARMS ON EXHIBITION, BY FRED W. LAMB

1. The "Molly Stark Cannon." This cannon is of brass and was cast at Paris, France, in 1747. It was brought to America as a part of the armament of the French army in Canada, commanded by General Montcalm, and it was captured at the battle of Quebec on the plains of Abraham by the English under General Wolfe. When General Burgoyne invaded the Colonies in 1777 the old gun was a part of the field artillery taken along, and when he sent Breymann to the aid of Baum at Bennington, the cannon was taken with him. When Breymann surrendered at Bennington, August 16, 1777, the gun came into possession of General John Stark. By him it was presented to the New Boston Artillery Company, then attached to the Ninth Regiment, New Hampshire Militia. It is a four-pounder and is three and one fourth inch bore. The following is the inscription on the gun. "Taken at the Battle of Bennington, August 16, 1777. Presented to New Boston Artillery Company, Ninth Regiment New Hampshire Militia, by General John Stark."

2. The "Old McGregor musket." This musket is exactly six feet long and was carried in the siege of Londonderry, Ireland, in 1688, by the Rev. James McGregor, the first pastor of Nutfield.

3. S. B. Kidder exhibited a cannon ball picked up at Fort Ticonderoga, N. Y.

4. Harrie M. Young exhibited a powder and ball pistol for percussion caps, a flintlock pistol, a Colt's navy revolver and a pirates boarding hook.

5. A. D. Scovell exhibited an old knapsack of horsehide captured from the British in the war of 1812.

6. Among the relics of General John Stark were a pair of saddle buckles worn by him at the Battle of Bennington, a powder horn presented to him by one of his soldiers and handsomely engraved, four old order and field accounts, a flask picked up on the battlefield of Bennington by him, a large iron camp kettle and a flintlock musket captured by him at the old French and Indian war.

Google

7. George Emerson exhibited an old flintlock musket captured at Crown Point, November 7, 1760, by Jonathan Emerson.

8. John K. McQuestion exhibited an old sword captured in the French and Indian war by Mr. McQuestion's greatgrandfather.

9. Joseph Sawyer had a six-pound cannon ball that was plowed up at Bemis Heights.

10. H. O. Dudley exhibited the revolver, holster, and belt which he took from Major-General Roger A. Pryor when he captured him on the picket line, November 26, 1864. Also the sword he wore at the time.

11. Harrie M. Young exhibited the sword, scabbard, and flintlock pistol used by General Wilkinson during the Revolutionary war. He served under Arnold in the North, was at Trenton and Princeton and was appointed by Gates adjutant-general in 1777. In 1778 he became secretary of the board of war presided over by Gates. He resigned in 1779 in consequence of a quarrel with Gates, but was soon appointed clothier-general of the army. In 1791 he was appointed to the United States infantry and led an expedition against the Wabash Indians. He commanded Wayne's right at Maumee Rapids and was appointed general-in-chief in 1796. He was governor of Louisiana in 1805 – 06, given command of the Mississippi department in 1808, three years later he was court-martialed, but acquitted of complicity with Aaron Burr and of being in the pay of Spain. In 1813 he was made a major-general and sent north. His campaign was unsuccessful, mainly on account of Hampton's disagreement with him, and he was superseded. A court of inquiry exonerated him in 1815. The same year he was discharged from the army then being reorganized. The rest of his life was spent in Mexico.

12. John J. Bell estate of Exeter exhibited the pistols and holsters carried through the war of the Revolution by Major-General John Sullivan. He was a member of the first Continental Congress and through the darkest periods of the Revolutionary war he ranked among the ablest leaders of the American

Google

armies. In the siege of Boston he was next in command to General Lee. When in the battle of Long Island, in 1776, General Greene was disabled by sickness, Sullivan was selected to command his division of the army. Serving afterward under the immediate supervision of Washington, General Sullivan was distinguished for his discretion and valor in the battles of Trenton, Princeton, Brandywine, and Germantown. In 1778, Washington and Count D'Estaing arranged for the French fleet to attack the British near Rhode Island, and Sullivan was sent with a large force to co-operate in besieging Newport. On the day appointed for the combined attack, a violent storm so shattered the French vessels that they withdrew from the contest. After defeating the English in one engagement, the American forces retired from Rhode Island. In 1779, Sullivan was sent with a large force into western New York, to take vengeance upon the hordes of Indians and Tories, who, besides other atrocities, had massacred the inhabitants of Wyoming and Cherry valleys. The savages were dispersed, many were killed, and their villages destroyed. In 1780, Gen. Sullivan resigned his commission, and returned to New Hampshire. He was afterwards governor of this state. He died at Durham.

13. D. Breed exhibited an ancient revolver.

14. Mrs. Luther S. Proctor exhibited a sword carried through the Revolutionary war.

15. H. W. Herrick exhibited the bugle of the First N. H. Light Battery, which was used through the civil war.

16. John H. Cilley exhibited the handsomely engraved sword used by Col. Cilley during the Revolutionary war, and also the elegant pair of flintlock pistols presented to him by vote of the New Hampshire legislature, for meritorious action during the war. I append a few extracts from his life by Gov. William Plumer, and published by Bradbury P. Cilley in 1891.

"In 1758 he enlisted as a private soldier under Captain Neal, who was attached to Major Rogers's battalion of Rangers, and marched to the northern frontier and Canada, and was then appointed a sergeant. He continued in the service more than a year.

Google

"In 1774, when the political controversy between this country and Great Britain ran high, he publicly and zealously espoused the cause of his country; and in the close of this and the beginning of the succeeding year, before the British had actually commenced hostilities, but after it was reduced to a moral certainty that the contest would terminate in war, he, with a number of others, went to the British fort in the harbor of Portsmouth, dismantled it, and removed the cannon, arms, and ammunition to places of safety in the country, which afterward proved of great value to the American army.

"As soon as intelligence reached him of the skirmish at Lexington of the 19th of April, 1775, he marched at the head of one hundred volunteers to headquarters at Cambridge, and promptly tendered his services to his country. He was appointed lieut.-colonel in the Revolutionary army, and in April, 1777, colonel of a regiment, and held the command during the war. Though he was a strict disciplinarian, his constant, unremitted attention to the comfort and care of his soldiers secured him their confidence and esteem. He was with the northern army, and fought bravely in the actions of the 19th of September and of the 7th of October, 1777. In the battle of Monmouth, in August, 1778, he displayed such bravery as merited, and he received, the approbation and thanks of the commander-in-chief. He distinguished himself in the perilous action, under Gen. Wayne, in storming and taking Stony Point. On the 20th of March, 1779, the New Hampshire House of Representatives unanimously presented him with an elegant pair of pistols, *as a token of the intention of the state to reward merit in a brave officer*, and on the 19th of June, 1781, the legislature appointed him a commissioner in behalf of New Hampshire, to repair to Rhode Island on the 25th of that month, to meet such commissioners as might be appointed by the other New England states, to agree upon a method of regularly sending supplies to the army during that year.

"After peace was established in 1783, he returned to his fam

ily, and was afterwards appointed first major-general of the militia. He died in August, 1799.

17. Hiram Forsaith had a powderhorn dated 1763.

18. S. L. Flanders had a handsomely engraved powderhorn.

19. H. W. Herrick had two powderhorns of the dates of 1843 and 1845.

20. Ex-Gov. Frederick Smyth exhibited a small powderhorn.

21. Geo. W. Wilson had an old powderhorn which was carried through the French and Indian war.

22. Mrs. E. P. Richardson exhibited a powderhorn which was carried by her grandfather, James Harradon, at the battles of Lexington aud Bunker Hill. This horn has attached to it a broken suspender, used as a string to hold it in place at the wearer's side, and was attached to it on that morning in the long ago when James Harradon, a lad of sixteen, secured his father's musket, powderhorn, and bulletpouch, and left his home without his parents' knowledge, to take part in the battle of Lexington. He afterwards joined the Continental army in Boston, and assisted at the Battle of Bunker Hill.

23. W. L. Spaulding had one-half of a barshot picked up on the battlefield of Wilmington, South Carolina.

24. Miss Martha Poor Cilley exhibited the camp chest used by Col. Cilley at Valley Forge for medicines, etc., and carried through the Revolutionary war. Also, the orderbooks of Col. Cilley and Brig.-Gen. Enoch Poor at Valley Forge, and a small silver cup presented to Brig.-Gen. Enoch Poor by Lafayette. Enoch Poor was one of the foremost of the patriots of the state of New Hampshire during the dark days of the Revolution. He was appointed to command one of the three regiments sent out by the colony, joining the Continental army shortly after the battle of Bunker Hill. He took part in the Canadian movement in 1776, and then joined Washington with the main army in New Jersey. In 1777 he was promoted to the rank of brigadier-general. He took part in the battle of Stillwater, and led the attack at the battle of Saratoga. After the surrender of Burgoyne, he joined Washington near Philadelphia, and took part,

Google

the next summer, in the battle of Monmouth. He was chosen, just before his death, to command one of the two light infantry brigades under Lafayette, but he died in September, 1780.

EXHIBIT UNDER CHARGE OF CAPT. J. N. BRUCE.

1. Capt. John N. Bruce exhibited his army sword, belt, sash, and hat with two bullet holes through it just where it came above his head, and his modern Templar sword.

2. Dr. C. W. Clement exhibited a flintlock gun, A. D. 1728.

3. J. R. Bruce exhibited three guns, among them being a Springfield and an Enfield rifle, one pistol, sword, and spear, used during the Mexican war, war club, two haversacks, two canteens, and a cartridge box.

4. E. P. Richardson exhibited a rebel lieutenant's sword and belt. The belt was made of card clothing, which shows how badly off the Confederacy was for leather.

5. H. W. Herrick exhibited one old gun, one powderhorn, and a surgeon's dress sword used during the civil war.

6. J. G. Lane exhibited Capt. Anderson's sword, dated 1840, belt, silk sash, and a flintlock gun of 1812.

7. Herbert Dunbar exhibited a Colt's cavalry revolver carried from 1861 to 1865.

8. Adjutant-General Ayling exhibited the Krag Jorgenson rifle, which is the new rifle just being issued to the United States army. Its caliber is 30, and it is adapted to the use of the new smokeless powder and a steel jacketed projectile. This projectile, when fired from this rifle with service ammunition, develops a speed of 2,000 feet per second, and its trajectory is so flat that for practical use as a military arm, no change in sight is necessary up to 400 yards. Its range is 2,000 yards, and with other explosives than a smokeless powder, the excessive fouling of the bore makes the arm unreliable, if fired without cleaning. In appearance, the weapon is unwieldy and awkward, and being of the bolt breech mechanism and box magazine type, has not yet, nor is it likely to, become a favorite with the infantry of the United States.

Google

9. F. G. Walker exhibited an old flintlock gun, an old flintlock pistol, a pistol of five barrels, a canteen, powderhorn used in the Mexican war. Also, the sword used by Dick Barnes.

10. W. A. Spaulding exhibited one old Harper's Ferry flintlock gun of 1822.

11. William Heath exhibited one old Mississippi flintlock fowling piece.

12. Louis Bell Post, Grand Army, exhibited a large case of relics of the civil war, collected by members of the post.

13. Abner Hogg exhibited an old Revolutionary flintlock musket of 1776, and a bayonet of 1779.

14. The War Veterans exhibited guns and pistols.

15. Geo. W. Webster exhibited one of the 40,000 army muskets made at the Amoskeag shop in 1863, and also one of the two pistols made there.

16. Joseph B. Sawyer exhibited a machete, a knapsack saved from the fire when the old town house burned, and which belonged to the famous Stark guards, a belt, bayonet, and cartridge box.

17. Edward I. Partridge exhibited a Sharp's rifle.

18. S. H. Perry exhibited a knapsack used during the civil war.

19. W. H. Carpenter exhibited a Murland magazine rifle firing 18 shots.

20. Arthur C. Moore exhibited a Sharp's rifle, two spurs found at Gettysburg, two bayonets, two pistols, and a magnificent collection of 17 swords, embracing cutlasses, hangers, claymores, rapiers, cut and thrust and dress swords, and a fine specimen of the old Roman short sword, the use of which made the name of the Roman soldier feared throughout the then civilized world.

21. A. M. Scott exhibited a small piece of a silk flag carried through the war by him as sergeant and color-bearer in a Maine cavalry regiment. The battle-scarred piece of silk, bearing the colors of "Old Glory," was carried through many a hot action by Mr. Scott, and, as he says, he held it aloft on two different

Google

occasions in passing across the city of New Orleans, La., during the dark days of '61 to '65.

22. There was also exhibited the flag which Ex-Gov. Smyth hung out in front of Smyth's block when Abraham Lincoln came here.

INDIAN RELICS, ARMS, AND IMPLEMENTS.

1. Will H. Heath exhibited a fine collection of Indian relics, consisting of a large board, about two by three feet, completely covered by small arrow and spear points, one glass case of very small points, an obelisk covered with imperfect points, and a number of loose stone implements in another case, among which were two very fine totems, or charms, scalping knives, and tomahawks, gouges, and skinning tools, and a very fine, large black polisher.

2. S. B. Kidder exhibited a very fine collection of small arrow points on five large cards, an Indian bow and two arrows, and an Indian bowl.

3. Ex-Gov. Frederick Smyth made a very fine exhibit of arrow points, implements, and pottery, picked up at the "Willows." His collection is very rich in Indian pottery, there being many fine specimens on exhibition.

4. E. P. Richardson made a magnificent display of Indian relics, etc. This collection was picked up around Manchester, and embraces many fine specimens of pestles, war clubs, axes, hammers, polishing tools, etc. There was one very fine Indian pipe in this collection. He also exhibited two old Indian corn mills of stone. One is very large, being about a foot in diameter.

5. Nate M. Kellogg exhibited a very fine war club eighteen inches or more in length, which was plowed up on North Union street a few years ago.

6. W. H. Huse exhibited one small glass case containing some very fine arrow points.

7. The John J. Bell estate, of Exeter, made a fine exhibit, con-

Google

sisting of six cards of arrow and spear points, and several large axes, war clubs, chisels, etc.

8. Gertrude H. Brooks exhibited an Indian pipe and six colored Indian drawings.

9. Mrs. Grafton had an interesting exhibit, consisting of a gun cover which belonged to Chief Joseph, and several poisoned arrows from the Custer battlefield.

# NEW HAMPSHIRE ELECTION SERMONS, 1784-1861.

CONTRIBUTED TO THE MANCHESTER HISTORIC ASSOCIATION BY S. C. GOULD.

| YEAR. | PREACHER. | DEGREE. | RESIDENCE | TEXT. |
|---|---|---|---|---|
| 1784 | Samuel McClintock, | D. D. | Greenland, | Jer. xviii. 7-10. |
| 1785 | Jeremy Belknap, | D. D. | Dover, | Ps. cxliv. 11-15. |
| 1786 | Samuel Haven, | D. D. | Portsmouth, | Matt. xxiv. 45-47. |
| 1787 | Joseph Buckminster, | D. D. | Portsmouth, | James i. 5. |
| 1788 | Samuel Langdon, | D. D. | Hamp. Falls, | Deut. iv. 5-8. |
| 1789 | Oliver Noble, | | Newcastle. | |
| 1790 | John C. Ogden, | A. M. | Portsmouth, | Neh. v. 19. |
| 1791 | Israel Evans, | A. M. | Concord, | Gal. v. 1. |
| 1792 | William Morrison, | D. D. | Londonderry, | Rom. xiii. 3. |
| 1793 | (No sermon preached). | | | |
| 1794 | Amos Wood, | A. B. | Weare, | Isaiah ix. 7. |
| 1795 | John Smith,* | A. M. | Hanover, | Isaiah xlvii. 8. |
| 1796 | William F. Rowland, | A. M. | Exeter, | 2 Sam. xxiii. 3. |
| 1797 | Stephen Peabody, | A. M. | Atkinson, | Ex. xviii. 21. |

* The sermon preached in 1795 was never printed.

Google

| | | | | |
|---|---|---|---|---|
| 1798 | Robert Gray, | A. M. | Dover, | Gen. xii. 2. |
| 1799 | Seth Payson, | D. D. | Rindge, | Eccl. ix. 18. |
| 1800 | Noah Worcester, | D. D. | Thornton, | Judges iii. 11. |
| 1801 | Jacob Burnap, | D. D. | Merrimac, | Ps. lxxxvii. 4-6. |
| 1802 | Joseph Woodman, | A. M. | Sanbornton, | Hosea, vii. 9. |
| 1803 | Aaron Hall, | A. M. | Keene, | 2 Chron. xix. 6. |
| 1804 | Nathaniel Porter, | D. D. | Conway, | 1 Chron. xii. 32. |
| 1805 | Reed Paige, | A. M. | Hancock, | Rom. xiii. 4. |
| 1806 | James Miltimore, | A. M. | Stratham, | Job xxix. 14. |
| 1807 | Nathan Bradstreet, | A. M. | Chester, | Luke vii. 4-5. |
| 1808 | Asa McFarland, | D. D. | Concord, | 2 Peter i. 19. |
| 1809 | William F. Rowland, | A. M. | Exeter, | Gal. v. 14. |
| 1810 | Roswell Shurtleff, | A. M. | Hanover, | Rom. xiii. 1-5. |
| 1811 | Thomas Beede, | A. M. | Wilton, | John vii. 1-5. |
| 1812 | Moses Bradford, | A. M. | Francestown, | 1 Tim. i. 15. |
| 1813 | John H. Church, | D. D. | Pelham, | 2 Chron. xv. 2. |
| 1814 | Peter Holt, | A. M. | Epping, | Dan. ii. 44. |
| 1815 | David Sutherland, | | Bath, | Rev. i. 7. |
| 1816 | Pliny Dickinson, | | Walpole, | 2 Chron. xxiv. 2. |
| 1817 | Daniel Merrill, | A. M. | Nottingham W. | Matt. vi. 10. |
| 1818 | William Allen, | A. M. | Hanover, | Joshua i. 8. |
| 1819 | Nathan Parker, | D. D. | Portsmouth, | John viii. 12. |
| 1820 | James B. Howe, | A. M. | Claremont, | John ix. 29. |
| 1821 | Ephraim P. Bradford, | A. B. | New Boston, | Isaiah xxi. 11. |
| 1822 | Jonathan French, | A. M. | No. Hampton, | 2 Chron. i. 10. |
| 1823 | Daniel Dana, | D. D. | Londonderry, | Prov. xiv. 34. |
| 1824 | Bennet Tyler, | D. D. | Hanover, | Gen. xx. 11. |
| 1825 | Phineas Cooke, | A. M. | Acworth, | Matt. xxii. 21. |
| 1826 | Ferdinand Ellis, | A. M. | Exeter, | Ps. lxxxii. 6-7. |
| 1827 | Nath'l W. Williams, | A. M. | Concord, | Matt. vi. 10. |
| 1828 | Nathaniel Bouton | A. M. | Concord, | Luke xix. 13. |
| 1829 | Humphrey Moore, | A. M. | Milford, | 1 Cor. xii. 21. |
| 1830 | Jaazaniah Crosby, | A. M. | Charlestown, | Deut. xxviii. 1. |
| 1831 | Nathan Lord, | D. D. | Hanover, | 1 Cor. xiii. 5. |
| 1861 | Henry E. Parker, | A. M. | Concord, | Jer. xviii. 7-10. |

No sermons were delivered between 1831 and 1861, and none after 1861.

## CORRIGENDA.

The names of three men in the foot notes, page 162, of the address delivered by George C. Gilmore, were accidentally omitted in copying, viz.:,

McGilvary, William, Merrimack.
Moore, James, Merrimack.
Hutchinson, Alexander, Londonderry. Transferred to the artillery, June 7, 1775.

Google

SOMETHING NEW IN SCIENCE. Attraction and repulsion are in every case the results of motion.

The total attraction or mass of all heavenly bodies are dependent on their relative motions and volumes.

The motions on which the mass depends are the orbital velocities and the equatorial, surface, rotational volocities around the axes.

RULE. *Divide the orbital velocity of any planet or satellite by the rotational velocity and square the qnotient ; multiply the squared quotient by the square root of the radius, and this product by the fifth power of the radius. The result will represent the total attraction or mass.*

I will here remind the reader who may wish to try this rule that astronomers differ greatly in their calculations as to the rate of translation of the sun and as to the masses and diameters of the planets, and that any error in the diameter is multiplied by itself more than six times in the calculation, so that one must not look for exact results in every case, especially when the calculations are based upon any one table of the planetary elements. Again in the cases of Mercury, Venus, Jupiter, Uranus, and the Sun, it is not the bodies themselves that we see, but only an illuminated, nebulous or cloudy envelope surrounding them, so that neither the diameters nor the true periods of rotation of the bodies *themselves* are exactly ascertainable. Facts already known seem to indicate that Uranus and the Sun, and perhaps Jupiter, really rotate on their axes slower, while Mercury and Venus, perhaps, rotate slightly faster than the equatorial portions of the luminous or illuminated envelopes that surround them. The larger calculated diameters give the closest results for Mars and Jupiter, while the smaller diameter give the closest results in the cases of Mercury, Venus, and Uranus.

A full explamation of this newly discovered law and the reasons for the rule, illustrated by other mathematical, and also new, experimental evidence that is entirely conclusive, will be published in " The Origin of Energy," which contains purely mechanical solutions of Gravitation and Repulsion, Propulsion, Projection and Rotation, Electricity, Magnetism, Solar Light, Heat, Cohesion, Adhesion and Chemical Affinity. The work will be published as soon as a sufficient number of subscribers are obtained to repay the cost of publication at $2.00 a copy.

The author will receive calls for lecturing on these scientific subjects. J. G. GHOLSON, Broughton, Ill.

Google

# BOATING ON THE MERRIMACK.

A Paper by George Waldo Browne, read before the Manchester Historic Association, Sept. 16, 1896.

No period in the history of the busy Merrimack from the morning of July 17, 1605, when it was discovered by de Champlain, to the present date is fraught with more exciting interest than the boating days of the first half of this century and immediately preceding the appearance on its banks of the iron horse, which was to bring such a revolution in the methods of traffic. Boston had already become a promising metropolis of 20,000 inhabitants, while all along the northward course as far as Concord, N. H., thriving villages had come into existence, demanding increased business facilities and better and cheaper means of transportation than were afforded by the slow moving ox trains or the desultory rafting on the river practiced to uncertain extents at occasional intervals. But before the stream could be successfully utilized as an inland maritime highway the passage of its falls must be rendered feasible by locks and the rocky shallows and devious windings be escaped by artificial waterways.

The first step in this direction was the building of the Middlesex canal, which was projected by Hon. James Sullivan and begun in 1794, to be completed in 1803. This waterway stopped at what is now known as Middlesex village, about two miles above Lowell, and was twenty-seven miles in length. Immediately upon its completion other companies and individuals, aided more or less by the Middlesex corporation, undertook to continue the work of making the river navigable by building

Google

locks, dams, and canals where needed until a point two miles north of Concord was reached — fifty-two miles in length — Judge Samuel Blodget fitly completing the great scheme of engineering by his canal of Amoskeag, which was formally opened on May Day, 1807. That part of the system below Amoskeag, comprising the dams and locks at Merrill's falls, near Granite bridge, and Griffin's falls below, was done by the Union Lock and Canal Company, superintended by Isaac Riddle of Bedford.

To Superintendent Riddle belongs the credit of conceiving the possible benefits likely to accrue from river boating, and in association with Major Caleb Stark of Dunbarton he constructed the first canal boat that ever plied on the Merrimack. The work was done at Bedford Center and the boat was so different from anything the people had seen as to call forth numerous expressions of surprise and often of ridicule. The nearest approach to its style of construction that we have now is the flat-bottomed scow used to bring brick down the river from Hooksett. This odd craft, when completed, was drawn to Basswood Landing on the Piscataquog, near the bridge, by forty yokes of oxen, and launched amid the tremendous cheering of a large crowd of curious spectators. This boat, appropriately named the Experiment, was promptly loaded with lumber and started on its pioneer trip to Boston, where it was hailed with greater demonstrations than at its starting point, the firing of cannon mingling with the shouts of the spectators. The newspaper of the day, the Boston Centinel and Federalist, had the following notice concerning the arrival of Captain Riddle's boat:

"Arrived from Bedford, N. H., Canal Boat Experiment, Isaac Riddle, Captain, via Merrimack River and Middlesex Canal."

This was in the fall of 1812, and Captain Riddle immediately found himself beset with orders for the shipment of large contracts of lumber and merchandise. His business increased so rapidly that in 1816 a store and boat house was built at Piscataquog bridge, and two years later locks were built just above the island at the mouth of the river.

It is not apparent that other individuals at that time sought to imitate the example of Captain Riddle, but even before his boat

Google

had made its initial trip the Merrimack Boating Company had been organized in Boston to transport freight from that place to Concord and way stations through Middlesex canal and Merrimack river. The first boat belonging to this corporation was taken up the river in October, 1814, and commenced on regular trips the following June. In 1817 steam power was unsuccessfully applied and the project abandoned after one trial. From the beginning of operations by this company thirty years of uninterrupted and successful boating followed on the Merrimack. It is true passengers had to depend, as before, on the stage coaches, but all the products of the country were taken to market, and such merchandise as was needed brought up on the return trip to the places along the route. The granite in Quincy market was transported from Concord by these boats.

The season opened as soon as the river was clear of ice in the spring and continued until cold weather. Five days were consumed in the upward trip and four days in going down the river. Twenty tons was considered an average load as far as Lowell and fifteen tons above that point, except during low water, when not more than half that burden could be carried. At the beginning, $13.50 was the charge for up freight to the extreme landing in Concord, and $8.50 for down transportation; but these prices were gradually reduced, until in 1838 only $5 and $4 were the respective charges. The total amount of business done during the years 1816–1842 was $468,756, going upward, and $220,940 downward. Before the boating began $20 a ton was charged by the teams for the entire route.

The Merrimack Boating Company was succeeded by the Concord Boating Company in 1823, and that in turn gave up business in 1844. The largest number of boats believed to be on the river at any one time was twenty. These boats, built to meet the peculiar requirements of river navigation, were not less than forty-five feet or over seventy-five feet in length, and from nine to nine and one half feet in width at the middle. Those on the Merrimack were generally of the greatest length, nine feet wide at midway but a little narrower toward the ends, flat-bot-

Google

tomed across the center but rounded up at bow and stern, so that while they were three feet deep at mid-length the sides were barely a foot high at the extremities. Two-inch pine planks were used in their construction, these being fastened to three-by-four-inch cross joints and side knees of oak, with cross timbers of the same wood at the ends. The seams were calked with oakum and pitched. No cross thwarts were needed, but a stout plank nailed across from side to side about a foot forward of midway served the double purpose of strengthening the boat and affording support to a mast raised to carry a square sail attached to a cross yard, and which under favorable circumstances could be made to assist in the propulsion of the heavily loaded boat. These spars varied somewhat in length, being from twenty to twenty-four feet long and six inches in diameter at the foot. A rope running through a single block at the top enabled the boatman to hoist or lower the sail at will.

The main means of propulsion against the current were the setting poles in the hands of two strong bowmen, who were assisted, at such times as his attention was not occupied in steering the unwieldy craft, by the skipper in the stern. These poles, commonly called pike poles, were fifteen feet long, two inches in diameter and made round and smooth out of the best ash wood, with the lower end armed with an iron point. At intervals between the canals, when a favoring breeze made it practical, the sail was run up and gave material aid; but after all it was the muscle of the brawny pike men that carried the heavily laden barge onward and upward toward its destination.

The peculiar method of propulsion is thus described by one who was familiar with the work: "To propel the boat by poling, a bowman stood on either side of the bow, with his face toward the stern, and thrusting the pike end of his pole down beside the boat in a slanting direction toward the stern until it struck the bottom of the river, he placed his shoulder against the top of the pole, and, with his feet braced against the cross timbers in the bottom of the boat, he exerted the strength of his body and legs to push the boat forward. As it moved, he

Google

stepped along the bottom of the boat, still bracing his shoulder firmly against the pole, until he had walked in this manner to the mast board—or, rather, until the movement of the boat had brought the mast board to him. He then turned around and walked to the bow, trailing the pole in the water, thrust it again to the bottom of the river and repeated the pushing movement." It must be understood that the cargo was piled along the middle of the boat so as to allow of a narrow passageway on each side.

The passage down the stream was of course easier and more rapid, the men relying principally on scull oars for means of propulsion, these oars being about the same length as the poles, with six inch blades on the lower portion. The oarsmen stood close to either side of the boat and about six feet from the bow, each working his oar against a thole pin fastened on the opposite gunwale, and, the oar handles crossing, it was necessary that they be worked together, which moved the craft evenly on its way.

The steering oar was nearly twenty feet long, and secured at the middle to a pivot on the stern cross timber. The blade was about twenty inches in width, and this like the others was made of the toughest and strongest ash. The steersman at his post in the stern had his pike pole and sculling oar at hand to lend such assistance as he could to the bowmen whenever he was not occupied in guiding the boat along the laborious course.

The agent at Concord lower landing hired the men making up the crews of the company, from $16 to $26 a month being paid. A large proportion of these boatmen were from Manchester and Litchfield. Brought up in the knowledge and experience of fishing at the Falls and rafting lumber down the river, they were superior boatmen. Among them was Joseph M. Rowell, who had been a raftsman, and of whom it is related as a specimen of what might be required of a man in that capacity, that he rafted in one day two lots of lumber from Curtis eddy, nearly opposite No. 5 Amoskeag mill, to Litchfield, nine miles, and walked back each time with a forty-pound scull oar on his shoulder. For this day's double work he got three dollars. Despite the hardships of his earlier life, Mr. Rowell lived to a good old age.

Google

Among the best known of the rivermen was Capt. Israel Merrill, who had the distinction of being pilot of the steamer that made its "experimental" trip up the river in 1817. He was a tall, powerful man, of whom many reminiscences of bravery and hardihood are still related. He received a gold medal for saving two men from drowning in the river, at the imminent risk of osing his own life. John McCutchens, afloat on a raft of lumber above Eel falls, and finding it getting beyond his control, leaped into the water to attempt to swim to the bank. Unable to do this he was carried over the dam built just above the falls, but managed to catch upon a wooden pin on the top of the planking. Captain Merrill, seeing his perilous situation, swam down to the place and pulled him to a rock, from which they were rescued soon after by some men in a boat. Matthew McCurdy fell into Pulpit stream and was swept down against a jam of logs, where he clung until Captain Merrill swam to his assistance. It was this same redoubtable captain that made the long-talked-of race with another boatman from Concord to Boston, coming in at the end of this eighty-one-mile stubbornly contested trial a boat's length ahead of his rival, who paid for his folly by the loss of his life from over-exertion.

The quickest trip of which there is record was made in 1833 by Samuel Hall, John Ray, and Joseph M. Rowell, who started with a boatload of men from the mouth of Piscataquog river at eight o'clock on the morning of June 30, went to Medford, into Medford river, back into Middlesex canal and into Boston, got a load of goods and reached home on the evening of July 3, having been only four days on the trip and return. The last boat on the Middlesex canal made its final trip in 1851.

As a rule travel was suspended at sunset, the men planning so as to be near one of the convenient stopping-places along the route at nightfall. The passage of the Middlesex canal consumed one day; another enabled them to reach Cromwell's falls, fifteen miles this side; the third took them through Amoskeag locks; and the fourth, everything proving exceptionally favorable, found them at their destination. The rendezvous at Amoskeag

Google

was the old Blodget house, kept respectively by Samuel P. Kidder, "Jim" Griffin, and Frederick G. Stark.

Samuel P. Kidder was the first agent appointed by the boating company to superintend the Union canals and collect tolls, continuing until his death in 1822, when he was succeeded by Frederick G. Stark, who held the position to 1837. The books kept by both these agents are now in the possession of Frederick G. Stark, of Manchester, a nephew of the first-named. Through his courtesy the writer has examined the several volumes and gives the following extracts to illustrate the methods and amount of business.

| | | | | |
|---|---|---|---|---|
| "No. 97 | Daniel Jones | | | 18 Shotts. |
| "July 8, 1829 | | | | |
| "Bow Canal | 103M Pine Lumber and Timber | @ 34 | 35.02 | |
| | "62M Shingles | @ 03 | 1.86 | |
| | | | | $36.88 |
| "Hooksett Canal | 103M Pine Lumber and Timber | @ 18 | 18.54 | |
| | "62M Shingles | @ 2 | 1.24 | |
| | | | | 19.78 |
| "Amoskeag Canal | 103M Pine Lumber and Timber | @ 50 | 51.50 | |
| | "62M Shingles | @ 6 | 3.72 | |
| | | | | 55.22 |
| | | | | $111.88 |

"Paid July 28th."

The amount of business for the month of October, 1821, was $759.80; while for the same month in 1831 it was $1,598.65, having more than doubled in the decade.

"Amoskeag Canal Work Roll for September, 1825.

"Israel Colson, James Ray, George Clark, David Young, William P. Harwood, Abiel Saunders, Ziba Saunders, Charles Dale, Jacob Richardson, Jacob Currier, William Palmer, Adam Gilmore, Viranus Webster, Joseph Rowell, Alpheus Stevens, Reuben Kimball, Parker Whidden, Nathan Stearns, Joseph Butterfield, Hezekiah Kitrege, Isaac Nichols, —— Blodget, Ebenezer G. Preston, Jonathan Young, Jr., Samuel Jackson."

Accidents were less common than might have been expected. One boat capsized at Goffe's Falls, and Edward Killicut was

Digitized by Google

killed. Another was carried over Amoskeag falls, a yoke of oxen attached to it being saved from the same fate by the presence of mind of Joseph M. Rowell, who rushed into the water and cut the rope that held them.

In the midst of the bustle and hard-earned success of these stalwart sons of old-time progress came the announcement of that new power which was to rob them of their means of livelihood. Naturally this aroused bitter opposition on their part, and as an illustration of the reluctance of the spirit of the times to accept the new way for the old, the Boston Transcript of Sept. 1, 1830, said: "It is not astonishing that so much reluctance exists against plunging into doubtful speculation. The public is itself divided as to the practicability of the railroad." A member of the Massachusetts legislature was on record as saying: "Railroads, Mr. Speaker, may do well enough in the old countries, but will never be the thing for so young a country as this. When you can make the rivers run back it will be time enough to make railways." The waters of the Merrimack continued to run according to the laws of gravitation, but the railroad, in spite of all human opposition, came, and, like an avenging Nemesis, followed almost identically in the tracks of the skeleton of departed greatness,— the canals, which had made its coming possible.

There is no doubt that the adventurous lives led by the boatmen tended to bring out the rougher element of their natures, and a considerable number drank, gambled, and entered zealously into the more boisterous sports; but they were always faithful to duty, kind-hearted to a fellow-being in distress, and many of them carried beneath their coarse jackets more than an average allowance of real manhood. They belonged to a very necessary class of citizens in their day, but which in the evolution of the swiftly following years has been supplanted by another, and only a memory of their usefulness remains. The shriek of the car-whistle ended the boatman's song, while his inspiring watchword as he toiled laboriously toward the upper waters of old Amoskeag, "One more stroke for old Derryfield,"

Google

found its death-knell in the heartless snort of the iron horse, which threw at once those hardy men out of the only employment they knew. Here and there some shattered landmark dimly remains to remind us of them and their gigantic work, but the wooden dams and locks have long since crumbled away, the canals have been filled and their banks leveled, while the icy floods of spring have played such sad havoc with the granite abutments that even they fail to stand as their monument.

Google

# CAPTAIN JOHN MOORE'S COMPANY.

By George C. Gilmore, before the Manchester Historic Association, June 17, 1896.

---

*Gentlemen of the Manchester Historic Association:*

The subject assigned me for the evening exercises is Capt. John Moore's company, Col. John Stark's regiment of Derryfield (now Manchester), at the battle of Bunker Hill, fought one hundred and twenty-one years ago today. This battle, one of the most famous in its results in history, is of especial interest to Manchester, for eighteen of the men of that band of heroes were from here, and we only wish it was possible to know when and where they died and are buried. Captain Moore's company at the battle occupied the extreme left of the American forces, next to the Mystic river, where the British troops made two desperate charges to dislodge them, without success. The third charge was made on the redoubt, and the result is well known in history. One of the singular outcomes of this battle was, there is no record that a single man of this company of sixty-four men was killed or wounded, for they were certainly in the thickest of the fight. General Devens, in his address at the centennial anniversary of the battle of Bunker Hill said: "The second repulse was terrific." "In front of our works," says Prescott, "the ground was covered with the killed and wounded, many of them within a few yards; while before the rail fence the dead, in the homely phrase of Stark, 'lay thick as sheep in a fold.'" Ten men of this company went with Benedict Arnold on his perilous expedition to Quebec, and one of them was taken prisoner by the French.

Google

Baker, Benjamin, private, Manchester.
Boyd, Nathaniel, sergeant, Manchester. Promoted to lieutenant, June 18, 1775.
Emerson, Charles, private, Manchester.
Emerson, George, private, Manchester.
George, Benjamin, private, Manchester.
Goff, John, private, Manchester.
Hart, Arthur, private, Manchester.
Harvey, Lemuel, private, Manchester.
Martin, Nathaniel, private, Manchester. With Arnold in the Quebec expedition, and was taken prisoner.
Martin, Timothy, private, Manchester.
McKnight, David, private, Manchester.
McNeil, John C., private, Manchester.
Moore, John, captain, Manchester. Promoted to Major, June 18, 1775.
Moore, Goffe, private, Manchester.
Stark, Archibald, private, Manchester.
Stark, Caleb, private, Manchester.
Campbell, Hugh, private, Bedford. Discharged July 7, 1775.
Callahan, John, private, Bedford. Said to have been killed during the war.
Cutting, Jonas, private, Bedford.
Dobbin, John, private, Bedford. With Arnold in the Quebec expedition.
Eagan, Luke, private, Bedford.
Fling, Patrick, private, Bedford. With Arnold in the Quebec expedition.
Hogg, George, private, Bedford.
Houston, James, private, Bedford.
Johnson, Calvin, private, Bedford. Died in the service during the war.
Kerr, John, private, Bedford. With Arnold in the Quebec expedition.
Matthews, Joseph, private, Bedford.
Matthews, Hugh, private, Bedford.
McClary, Thomas, private, Bedford.
McLaughlin, Thomas, lieutenant, Bedford. Promoted to captain June 18, 1775.
Murphy, Patrick, private, Bedford. With Arnold in the Quebec expedition.
Moore, David, private, Bedford.
Newman, William, private, Bedford.
O'Neil, John, private, Bedford.
Patten, Samuel, private, Bedford. Promoted to corporal June 17, 1775.
Orr, James, private, Bedford.
Allds, John, private, Litchfield.
Bixby, Edward, private, Litchfield.
Butterfield, James, fifer, Litchfield.

Google

Lawler, David, private, Litchfield. With Arnold in the Quebec expedition.
McQuig, David, sergeant, Litchfield.
Patterson, William, corporal, Litchfield.
Turner, John, private, Litchfield.
Hutchinson, Solomon, private, Merrimack.
McClure, Thomas, private, Merrimack. With Arnold in the Quebec expedition.
Wier, John, private, Merrimack. With Arnold in the Quebec expedition.
Caldwell, Samuel, private, Dunbarton.
Gage, Joshua, private, Dunbarton.
Glidden, James, private, Dunbarton.
Huse, Thomas, private, Dunbarton.
Johnson, Abraham, private, Dunbarton.
Mills, John, private, Dunbarton.
Smith, Jonathan, private, Dunbarton. With Arnold in the Quebec expedition.
Glover, Henry, drummer, New Boston.
Gregg, John, private, New Boston.
Hogg, James, private, New Boston.
Hunter, John, private, New Boston.
Jordan, John, sergeant, New Boston.
Martin, Samuel, private, New Boston.
McPherson, James, private, New Boston.
McPherson, John, private, New Boston.
Hutchins, Nathaniel, lieutenant, Hopkinton. With Arnold in the Quebec expedition. Transferred from Baldwin's company; no date given, probably to take the place of Thomas McLaughlin, promoted to captain.
Follinsby, Moses, private, Weare. With Arnold in the Quebec expedition.
Cyphers, John, private. Residence unknown.
Gibson, James, private, Bradford. Transferred from Baldwin's company to Capt. John Moore's, July 7, 1775.

FOOT NOTES.

Moore, Samuel, private, Bedford. Discharged June 7, 1775.
McMurphy, John, private, Bedford. Enlisted July 16, 1775.
Clay, John, private, Candia. On roll August 7, 1775.
Capt. John Moore removed in 1778 to Norridgewalk, Maine; he died in 1809.
David Farmer, of Derryfield, in Goffstown company.

Google

# NEW HAMPSHIRE MEN AT LOUISBURG AND BUNKER HILL.

AN ADDRESS BY REV. WILLIAM H. MORRISON BEFORE THE MANCHESTER HISTORIC ASSOCIATION, JUNE 17, 1896.

*Mr. President and Gentlemen:*

I have been asked by our president to talk to you tonight about New Hampshire at Bunker Hill because this 17th of June is the anniversary of that battle in which New Hampshire took a prominent part. It is a curious fact, however, that June 17 was famous in New Hampshire annals long before the men from the Granite hills stood on the heights of Charlestown and taught Englishmen how Yankees could fight for their rights. And so before I speak of what is in all your minds let me tell you something of another event which happened on this same June 17, thirty years before the battle of Bunker Hill. Fifteen leagues from Cape Roy, the southwestern extremity of Newfoundland, lies the cold and rocky island of Cape Breton. Its northern and western sides are steep and inaccessible. On the southeastern side it is level and indented with fine bays and noble harbors.

England, by treaty, gave this island to France, and got in exchange Nova Scotia and Newfoundland. On a neck of land south of one of the finest harbors on the island France built the city and fortress of Louisburg. A wall of stone thirty-six feet high and a ditch twenty feet wide surrounded the city. The only land entrance to the town was at the west gate over a drawbridge, defended by a circular battery mounting sixteen guns. On the west side rose the citadel which, with other batteries, contained for the defense of this place 148 cannon.

Google

It had taken France twenty-five years to build these magnificent works of defense, and cost her in money $6,000,000. In all North America there was nothing to compare with this northern fortress. When, in 1744, war between France and England began, Duquesnel, the French commander at Louisburg, heard of it first and surprised and captured the little English garrison at Cousean. This called the attention of the colonists to the importance of Louisburg and inspired a strong wish for its reduction. The man who first suggested the taking of this fortress was William Vaughan of Portsmouth. He had learned from fishermen the strength and situation of this place and conceived the design of taking the city by surprise. He was in Boston when Massachusetts decided upon the expedition, and on fire with enthusiasm, came post haste to Portsmouth to enlist the men of New Hampshire in the scheme.

The assembly was in session when his errand was announced, and voted to raise men and money for the work.

As it turned out, New Hampshire was ready first, and impatient of delay, its men, under the head of Pepperell and Vaughan, sailed in advance of the rest of the expedition. At Cousean they were stopped by the ice, and thus they were joined by the men from Massachusetts and Connecticut. On the last day of April they made their first landing at Louisburg.

Vaughan, ever ready for any daring adventure, now led forward the New Hampshire men, first captured and burned the naval stores of the place, and the next morning entered the royal battery with only thirteen men, which he held until reinforcements from the main body reached him. It was the taking of this battery that gave the colonists their first advantage and finally resulted in the surrender of the fortress on the 17th of June, 1745. And when the keys of the place were given up, Massachusetts, New Hampshire and Connecticut stood side by side to receive them. For this splendid victory Warren, who commanded the British fleet, and Pepperell, who commanded the land forces, were rewarded by England, but the real hero, the man who did most to bring about this success, William Vaughan, was never rewarded, but died in London, a disappointed man at

Google

the way the mother country had treated him. Now we are ready for the other part of my story, and one that reflects just as much credit on New Hampshire as this.

Thirty years have passed since the tri-color was humbled by the cross of St. George on the heights of Louisburg. In spite of valiant service done by the colonists, England has become an unbearable tyrant, and the men of these colonies rebel. Down in Portsmouth harbor there is a fort which brave spirits captured, carrying away the guns and powder which is so much needed. Boston is garrisoned by 10,000 British veterans. Out at Concord there are some stores which General Gage, who commands this force, decides to destroy.

Paul Revere is watching him, and when the lanterns from the steeple of the old North church give the signal he is off like the wind "to give the alarm through every Middlesex village and farm, for the country folk to be up and to arm."

The British march out to Lexington, and thus, under the shadow of the Church of God, the embattled farmers stand and fire the shots heard round the world.

Massachusetts fought that battle alone, and sent the trained cohorts of Britain back into Boston a fleeing rabble. But to the north of her, like hound in leash, listening for the signal, stood her sister, New Hampshire. As the shadows of night settled over the earth on that ever memorable 19th of April, east, west, north, and south, sped the messengers, and like the gathering of the clans at the call of Roderick Dhu, the hardy sons of New England grasped their rifles and hastened to Boston.

O that the pen of Walter Scott, winged as it was when he wrote that immortal poem, might do justice to the scenes that took place all through this valley and around our Granite hills, when the news of Lexington reached New Hampshire!

Scarcely had the clocks in the farmhouses sounded the hour of one in the morning of April 20, when sixty men, all armed and equipped, started from Nottingham common for Boston. In his sawmill at Amoskeag falls was John Stark at work that day, when up the river came a boy on horseback with the news of

Google

that battle. Leaving his saw in the cut, and in his shirt-sleeves, he mounted his horse, and leaving a hasty message for his family, galloped down the valley, calling upon his old comrades of the French war to follow him. And here again is a sight for a poet. The spectacle of that horseman sniffing the battle from afar, riding as fast as his noble steed can carry him, while at his back come the hardy frontiersmen, at first in ones and two, then in scores, then in hundreds, until, when he rides into Concord the next morning, he is leading a thousand New Hampshire men, every one of them ready to follow John Stark to the death, if need be. The next morning at least 3000 men from New Hampshire were at the service of Massachusetts, to help her in the struggle. John Stark and Enoch Poor were made colonels by that colony, and at once proceeded to form these men into regiments.

Stark's regiment was the first formed, as it was also the largest in the whole Continental army. Here, as at Louisburg, thirty years before, the men of New Hampshire shrink from no duty, but do their full portion of driving the British out of Boston. June 15 arrives, and with it the news that Gage has decided to seize the heights of Charlestown on the 18th. General Ward, commanding the colonists, determined to forestall him.

On the night of the 16th, 1000 men from Massachusetts and Connecticut silently occupied Breed's hill, the higher of the two eminences, and before morning had thrown up a redoubt which sheltered them from the guns of the British ships of war floating in the harbor. When the bombardment opened, as it did as soon as light, General Putnam, seeing that more men were needed, ordered a portion of Stark's regiment to the hill. By 11 o'clock the whole of Stark's and Reed's New Hampshire regiments were on their march. At Charlestown Neck they found a large body of troops halted by the storm of cannon balls which swept their pathway. Stark called upon these men to open and let his men through. They did so, and the New Hampshire men passed over the Neck and upon the hill.

When they reached the redoubt they found the Massachusetts

men, under Prescott, stationed there, while the Connecticut men, under Knowlton, held the breastworks on the right. On the left from the redoubt to the river was a wide gap, and here Stark and Reed, with the New Hampshire men, took their places, behind a breastwork made up in part of a stone wall and in part of a rail fence stuffed with hay. In the meantime the British are not idle. Boat after boat is landing soldiers upon the Charlestown shore. In the steeple in the North church is a group of officers. One of them is General Gage. On being asked if he thinks the Yankees will fight, he answered: "If a certain John Stark of New Hampshire is there I know they will, for I have seen that man fight." At 3 o'clock the British advance. The plan is to carry the breastwork on the left and flank the redoubt. To do this the best troops in the British army are stationed on the right. As they sweep up the slope the patriots hold their fire till within point blank range, and then a storm of bullets hurls back the whole British line.

It is certain death to face those deadly rifles, for every man behind them can bring down a squirrel as far as he can see it.

Once more the red line advances and once more it is sent reeling back to the shore. Twice have they tried to break through the breastwork on the left. Now the British decide to change their plan and a third time they move forward, this time concentrating their forces upon the redoubt. The Americans have made a gallant fight, but now their ammunition is gone, and after one volley they have nothing but clubbed muskets with which to fight and are soon overpowered and driven out of the redoubt. Not so with the New Hampshire men. They still held the rail fence and the stone wall in spite of all attacks, but when Prescott's and Knowlton's men retreated from the hill they must leave, too, or be flanked, and so, falling in behind Massachusetts and Connecticut, New Hampshire was the rear guard that saved the Americans from capture, as well as defeat.

Google

ALGEBRA. This word is a European corruption of an Arabic phrase, which may be thus written, *al jebr e al mokabalah*, meaning "restoration and reduction." The earliest work on the subject is that of Diophantus, a Greek of Alexandria, who lived between A. D. 100 and A. D. 400; but when, cannot be well settled, or whether he invented the science himself, or borrowed it from some Eastern work. It was brought among the Mahometans by Mohammed ben Musa (Mahomet, the son of Moses) between A. D. 800 and A. D. 850, and was certainly derived by him from the Hindoos. The earliest work which has yet been found among the latter nation, is called the *Vija Ganita*, written in the Sanscrit language, about A. D. 1150. It was introduced into Italy, from the Arabic work of Mohammed, just mentioned, about the beginning of the thirteenth century, by Leonardo Bonacci, called Leonard of Pisa; and into England by a physician, named Robert Recorde, in a book called "The Whetstone of Witte," published in the reign of Queen Mary, in 1557.—*Augustus De Morgan.*

The following extract is from this book, verbatin; literatim, and punctatim:

ARITHMETIC. "Whate a benefite that onely thyng is, to haue the witte whet ed and sharpened, I neade not traueill to declare, sith all men confesse it to be as greate as maie be. Excepte any wittlesse persone thinke he maie bee to wise. But he that moste feareth that, is leaste in daunger of it. Wherefore to conclude, I see moare menne to acknowledge the benefite of nomber, than I can espie willyng to studie, to attaine the benefites of it. Many praise it, but seme dooe greatly practise it: onlesse it bee for the vulgare practice, concerning Merchandes trade. Wherein the desire and hope of gain, maketh many willyng to sustaine some traueill. For aide of whom, I did sette forth the firste parte of *Arithmetike*. But if thei knewe how farre this seconde parte, dooeth excell the firste parte, thei would not accoumpte any tyme loste, that were emploied in it. Yea thei would not thinke any tyme well bestowed, till thei had gotten soche habilitie by it, that it might be their aide in al other studies."—*The Whetstone of Witte, by Robert Recorde, published in Queen Mary's reign, in 1557.*

---

THE WORKS OF SAINT-MARTIN. Louis Claude de Saint-Martin is known as the "Unknown Philosopher." M. Matter published at Paris, in 1862, "Saint-Martin le Philosophe Inconnu, sa vie et ses écrits, son Maitre Martinez et Leurs Groupes d'aprés des documents inédits." To this 8vo work of 451 pp. is appended a bibliography of 15 of Saint-Martin's works, with several of his tracts, etc. These were all published in the French language between 1775 and 1845, and many of them are out of print. These works should be translated now, one hundred years later, and given to the world.

Google

## *Some Books on Astronomical Subjects.*

DRAYSON, ALFRED W. (Captain). The Earth we Inhabit. Its Past, Present, and Probable Future. Pp. 104. London, 1859.

DRAYSON, ALFRED W. (Lieutenant-Colonel). The Cause, Date, and Duration of the Last Glacial Epoch of Geology, and the Probable Antiquity of Man, with an Investigation and Description of a New Movement of the Earth. Pp. 288. London, 1873.

DRAYSON, ALFRED W. (Lieutenant-Colonel). The Cause of the Supposed Proper Motion of the Fixed Stars and an Explanation of the Apparent Acceleration of the Moon's Mean Motion; with other Geometrical Problems in Astronomy Hitherto Unsolved. A Sequel to the Glacial Epoch. Pp. 312. London, 1874.

DRAYSON, ALFRED W. (Major-General). Thirty Thousand Years of the Earth's Past History Read by Aid of the Discovery of the Second Rotation of the Earth. Pp. 146. London, 1888.

VON GUMPACH, JOHNANNES. A Popular Inquiry into the Moon's Rotation on her Axis. Pp. 178. London, 1856.

VON GUMPACH, JOHANNES. The True Figure and Dimensions of the Earth. Newly determined from results of Geodetic Measurements and Pendulum Observations; compared with corresponding Theoretical Elements, for the first time deduced from purely Geometrical Principles, considered with reference to the Progress of Scientific Truth; in a letter addressed to George Biddell Airy, Astronomer Royal. Pp. 266. London, 1862.

VON GUMPACH, JOHNANNES. Bady-Worlds. An Essay on the Nascent Members of Our Solar Household. Appendix: Dissertations on subjects astronomical, meteorological, and chronological, of the text. Pp. 408. London, 1863.

MORRISON, RICHARD J. (Lieutenant). The Solar System as It Is, and Not as It Is Represented; wherein is shewn, for the first time, the True Proper Motion of the Sun Through Space, at the rate of 100,000 miles per hour. Also, that the Earth and Planets, and their Satellites Move with the Sun, in Cycloidal Curves; and that the doctrine of Elliptical Orbits is false; being an optical illusion that has arisen from ignorance of the Sun's motion through Space. Ten plates. Pp. 214. London, 1857.

MORRISON, RICHARD J. (Commander R. N.) The New Principia; or the True System of Astronomy, in which the Earth is proved to be the Stationary Center of the Solar System; and the Sun is shewn to be only 365,006½ miles from the Earth. Pp. 72. London, 1872

Google

BENTLEY, JOHN. A Historical View of Hindû Astronomy, from the earliest dawn of that science in India, to the present time, in two parts: I, The Ancient Astronomy; II, The Modern Astronomy. To which are added: I, Hindû Tables of Equations; II, Remarks on the Chinese Astronomy; III, Translations of Certain Hieroglyphics, called the Zodiacs of Dendera. Pp. 282. London, 1825.

GRANT, ROBERT. History of Physical Astronomy, from the Earliest Ages to the Middle of the Nineteenth Century; comprehending a detailed account of of the establishment of the Theory of Gravitation by Newton, and its development by his successors; with an exposition of the progress of research on all the other subjects of celestial physics. Pp. 638. London, 1852.

MACKEY, S. A. The Sphinxiad. The Mythological Astronomy. The Astronomy of the Hindoos. Analysis of the Writings of the Jews. Plates. Pp. 263. London, 1863.

LEWIS, GEORGE CORNEWALL (Sir). An Historical Survey of the Astronomy of the Ancients. Pp. 528. London, 1862.

REDDIE, JAMES. *Victoria Toto Cœlo;* or Modern Astronomy Recast; being a paper on the Theoretical Motions of the Earth, Sun, Moon, and Planets. Also, a review of "The Astronomy of the Ancients." Pp. 64. London, 1863.

REDDIE, JAMES. *Vis Inertiæ Victa;* or Fallacies Affecting Science. An Essay towards Increasing our Knowledge on some Physical Laws, and a rewiew of certain mathematical principles of natural philosophy. Pp. 64. London, 1862.

REDDIE, JAMES. The Mechanics of the Heavens, and the New Theories of the Sun's Electro-Magnetic and Repulsive Influence. An Essay on Revolving Bodies and Centripetal Forces. Postscript. Pp. 20. London, 1862.

ROMANES, JOHN. The Origin of the Planets and their Paces, the Sun and Stars, Comets, Moons, Light, and Heat. Some Thoughts on Subjects Astronomical. Pp. 62. London, 1891.

WILSON, JOHN. The Lost Solar System of the Ancients Discovered. Vol. I, pp. viii+486=492; Vol. II, pp. viii+476; appendix, pp. 26=508. Total pp. 1000. London, 1856.

WORMS, HENRY. The Earth anh Its Mechanism; being an Account of the various proofs of the Rotation of the Earth, with a description of the instruments used in the expirimental demonstrations; to which is added the Theory of Foucault's Pendulum and Gyroscope. Pp. 296. London, 1862.

Google

MISCELLANEOUS.

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

"*Let not the sun go down upon your wrath*" (Eph. iv, 26).—PYTHAGORAS.

VOL. XV. JUNE, 1897. No. 6.

"WHERE DID MARS GET ITS MOONS?" The dynamical impossibility that the satellites of Mars are captured comets can easily be shown. An undisturbed comet, describing a parabola around the Sun, will be moving at the rate of about 21 miles per second when it reaches the orbit of Mars. The parabolic velocity with respect to Mars at his surface is 3.1 miles per second. That means that a body projected from his surface with a velocity of 3.1 miles per second would recede to an infinite distance unless acted upon by other forces than the attraction of the planet. The parabolic velocity decreases as the distance from the center of force increases, hence a body at the distance of the satellites of Mars could not be retained by the planet even if it had a velocity somewhat less that than 3.1 miles per second. Evidently then, comets several thousand miles from Mars moving with a velocity of 21 miles a second could in *no* case be stopped by the planet. If it were not accelerated at all in approaching the planet but were retarded until it had passed around the Sun its velocity would not be increased so much as one mile per second, and even with this retardation it would still be moving in a very long ellipse with a period of more than 3,000 years. During this time it could be within the orbit of Mars only 145 days. Thus it appears that under the most favorable circumstances Mars could not capture a comet, even in a sense that Jupiter has captured them; and even if they could be captured they could not revolve around the planet as satellites, as could be shown by a more elaborate discussion. Jupiter has been able to capture comets becanse of his immense mass and the fact that comets at that distance are moving with a velocity of only 11 miles per second. The parabolic velocity with respect to Jupiter at his surface is about 36 miles per second. —*F. R. Miller, in Popular Astronomy*, April, 1897.

Digitized by Google

"ONE THOUSAND AND ONE NIGHTS." (Vol. XV, p. 52.) It will probably never be possible to learn what author, or rather authors and compilers, produced the collection known as the "One Thousand and One Nights." It was an old-time practice when a person wrote a book to inscribe it, not with his own name, but with the name of some individual of distinction; so that of the books coming to us from older times, we are never quite certain of the author. The title even of this collection, "One Thousand and One," so far from denoting a specific number, only means "a very great many." The plot of the work is very unequivocally Persian; but the tales themselves are from a variety of sources; some Indian, some Arabian, as well as Persian. Doubtless, they were often recited in different villages, over southern Asia, by professional story-tellers, and afterward included in the collection. But even in this respect, there are variations; tales inserted and tales left out. Yet, as a whole, the collection is comparatively recent. The tales recognize Islam and the Khalifate, as well as the Jews, Christians and Magians. But the groundwork of the story is from a more ancient work. The Book of Esther suggests the plot very exactly. The Chronicles of Tabari declares Queen Esther to have been the mother of Bahman or Artaxerxes Longimanus, which would make King Ahasuerus identical with Xerxes. That the latter had a queen named Am-Ester is recorded by historians; but note her Hebrew parentage. There is certainly a significant parallelism. Ahasuerus divorces his wife for disobedience. Shah Ramon puts his wife to death for infidelity. Ahasuerus marries a wife nightly, and sends her to be cloistered in "the second house of the women." Shah Ramon takes a wife every night and sends her to the Executioner in the morning. Ahasuerus presently marries Esther the foster-child of Mordecai, afterward his chief minister. Shah Ramon marries Shah Ragad, his vizier's daughter. Ahasuerus being unable to sleep, his reader is summoned to read to him "the records of the Chronicles," which leads indirectly to a reversal of his projected policy.

Shah Ramon in like manner is disturbed by the tales of Shah Ragad till he revokes his sanguinary policy.

It is noteworthy that the tales preserve memorials of Kathaia or China, Sereveib or Ceylon, Tartary, Persia, Irak, Arabic and Egypt, but nothing of Europe. The ogress of the desert was a reproduction of Lilith of Rabbinic literature; and the stories of Sinbad are a work by themselves giving scenes pertaining to the Drairda region of Hindustan, Ceylon, and the Sunda Islands.

A. WILDER, M. D., Newark, N. J.

---

UNIVRRSAL TRUTH. "One God and Father of all, who *is* above all, and through all, and in you all" (*Ephesians* iv, 6) — PAUL.

Google

THE SAINTS AND DISEASES. According to "Medical Superstition," by Pettigrew, the following list of Saints presided over certain diseases, and, during the mediæval ages they were invoked accordingly:

St. Abertin against lunacy. St. Agatha against breasts. St. Agnan (and St. Tignan) against scald head. St. Anthony against inflammation. St. Apollonia (St. Lucy, and St. Petronilla) against toothache.

St. Benedict against the stone, and also for posions. St. Blaise against the quinsy, and bones sticking in the throat.

St. Christopher (and St. Mark) against sudden death. St. Clara against sore eyes.

St. Edine (and St. Margaret) against danger in parturition. St. Erasmus against the colic. St. Euterpe against dropsy.

St. Fiage (and St. Job) against urinal disorders.

St. Genevieve (and St. Petronilla) against fevers. St. Genow (and St. Maur) against the gout. St. Germanus against diseases of children. St. Giles (and St. Hyacinth) against sterility.

St. Herbert against hydrophobia.

St. John against epilepsy, and poisons. St. Juliana (and St. Otilia) against sore eyes and headache.

St. Lawrence against diseases of the back and shoulders. St. Liberius against stone, and fistula.

St. Maine, against scabs. St. Martin against the itch. St. Marus against paralysis, and convulsions.

St. Pernel against ague. St. Phaire against hemorrhoids.

St. Quintan against coughs.

St. Rochus (and St. Sebastian) against the plague. St. Romanus against demoniacal possession. St. Ruffin against madness.

St. Sigismund against fever-and-ague.

St. Valentine against epilepsy. St. Venice against chlorosis. St. Vitus against madness and poisons.

St. Wallery (and Wallis) against gravel. St. Wolfang against lameness.

---

ALBEDO. (Vol. XV, p. 106.) Albedo denotes the whiteness of a body that has no lustre. In astronomy the term is used to signify brightness or whiteness of a reflecting surface as measured by the proportion of incident light that it reflects. A. WILDER, M. D.

Google

GRANTS AND INCORPORATIONS OF TERRITORY COMPRISING THE CITY OF MANCHESTER, N. H. 1719, Oct. 20th, the Scotch - Irish, having been refused a grant by the Massachusetts and New Hampshire governments, received a deed from John Wheelwright, grandson of the Rev. John Wheelwright, of an area ten miles square known as *Nutfield*. — *Rockingham County Records*.

1720, Aug. 28th, settlers in the "chestnut country," who were opposed to the Scotch - Irish, claimed a grant from New Hampshire for a territory ten miles square named "Cheshire," afterwards changed to *Chester*, a tract supposed to cover the area sought by their rivals.

1722, in June, the *Nutfield* colony was successful in obtaining a grant from Gov. Shute of New Hampshire, for a tract ten miles square in the name of *Londonderry*, and was supposed to hold the fishing grounds of Amoskeag, but did not.

1729, settlers from Massachusetts began to gather about Amoskeag Falls to the uneasiness of the *Nutfield* colony.

1733, John McNiel made the first permanent settlement near the Amoskeag Falls, and the name of *Harrytown* soon after appeared.

1734, April 18th, the Massachusetts legislature granted the seven townships known as the Narrangansett township, No. IV constituting the Goffstown grant and including Amoskeag, and No. V that of Bedford including Piscataquog. — *Massachusetts Colonial Journals*.

1735, April 18th, the Massachusetts legislature granted to Major Ephraim Hildreth and others the territory known as *Tyng Township*, comprising "Harrytown" and enough aojoining land to make a respectable town.

1751, Sept. 3d, Gov. Wentworth and council granted the township charter of *Derryfield*, covering eighteen square miles of the southwest corner of *Old Chester*, and nearly nine square miles of the northwest part of *Londonderry*, including the *Peak*, and *Harrytown*, eight miles square. — *Derryfield Records, Vol. I.*

1792, Oct. 26th, voted to have "the Gore of Land called *Henrysburgh* annexed to this town. — *Derryfield Records*.

1795, Dec. 4th, a gore of land was annexed to the north side of Derryfield.

1810, March 13th, the town voted to have name changed to *Manchester*. Petition granted at the session of the State legislature, June 13th, 1810.

1846, July 10th, the State legislature granted an act of incorporation of the City of Manchester. August 1, 1846, the act of incorporation was accepted by a vote of 485 in favor and 134 against it.

1853, July 1, *Amoskeag* was severed from Goffstown, and *Piscataquog* from Bedford, and annexed to Manchester.

Google

"THOUSAND AND ONE NIGHTS. (Vol. XV, p. 52.) Mr. E. W. Lane placed this redaction or composition at about the end of the fiftheenth century, according to the preface (x) in his work, "Arabian Society in the Middle Ages." Some other Oriental men believe that it was a work by a native physician of Bagdad, who lived in the age of the Caliph Morooner — Rascheed (786-809 A. D). It is certain that those tales, to which a greater antiquity is attributed, ascend to the first Caliph; while others think they are simple traditions from the Persians. BORNIA PIETRO, Frascati, Rome, Italy.

PHANTASY, FANTASTIC. (Vol. XV, p. 106.) The adherence to the *ph* in phantasy, etc., is doubtless from the disposition to retain the Greek and Latin orthography with little change as more suggestive of the original sense. The *f* was substituted long ago in the French language from which we borrowed the term. Chaucer spells the words *fantasie*, *fantom*, and the "Standard Dictionary" goes through the entire round in this way. In the Spanish and Italian languages the use of *f* for *ph* is more general. We find *philosophic* transferred *filosophic*, etc. Usage is the sole umpire in the case. A. WILDER.

SIX HUNDRED AND SIXTY-SIX (666). The mystical inscription over the Vatican at Rome is said to be as follows:

| | | | | |
|---|---|---|---|---|
| V | I | CARI V | FI L I I | DE I |
| 5+1×100 | | 1+5 | 1+50+1+1 | 500 + 1 = 666. |

What is the import of the arithmetical addition, asks "J. A. J." in *The Morning Star* for March, 1895, p. 172.

PROBLEM OF THE KNIGHT'S TOUR OVER THE CHESS-BOARD. (Vol. XV, pp. 6, 89, 115.) The first solution to the Chess-Knight problem was received from H. A. Wilson, Sydney, Australia, and a volume of this magazine for 1894, his choice, was immediately sent to him.

"Drink deep or taste not the Pierian spring." — *A. Pope.* (Essay on Criticism, l. 216.)

---

"To will not and to act not is as fatal to man as to do evil."—*Hermes.*

'Let me *live* so my retrospect shall gather no *regret* from my *memory*."
— *George B. Simpson.*

Google

PLANETARY HARMONIC SERIES. If we compare the rotation-radii for Neptune's mean aphelion and Uranus, we find the ratio of velocity from infinite fall to orbital velocity. The mean radius gives us the ratio 7 : 5.

Uranus : Saturn :: 5 : 3;

Jupiter : Saturn
:: radius of spherical gyration : radius of homogeneous mass;

Difference between Uranus and Jupiter : Jupiter :: Uranus : Saturn.

The four exterior planetary orbits therefore furnish the following harmonic series :

$$\frac{7}{7}, \frac{7}{5}, \frac{7}{3}; \quad \frac{8}{8}, \frac{8}{7}, \frac{8}{6}, \frac{8}{5}; \quad \frac{5}{9}, \frac{5}{8}, \frac{5}{7}.$$

The rotation-radaii of the several planets is found by dividing the square roots of their orbital times by the square root of the solar rotation, and are as follows :

| | | | |
|---|---|---|---|
| Neptune, | 48.6693 | Mars, | 5.1996 |
| Uranus, | 34.7531 | Earth, | 3.7915 |
| Saturn, | 20.5777 | Venus, | 2.9738 |
| Jupiter, | 13.0581 | Mercury, | 1.8607 |

These values, being given in solar radii, should be multiplied by eight to reduce them to centrifugal units.—*Pliny Earle Chase.*

---

"ON FIRST LOOKING INTO CHAPMAN'S HOMER." (Vol. XV, p. 106.) The sonnet, with the above caption, was written by John Keats (1796–1821), and is as follows :

*Much have I travelled in the realms of gold,*
*And many goodly states and kingdoms seen;*
*Round many western islands have I been*
*Which bards in fealty to Apollo hold.*
*Oft of one wide expanse had I been told*
*That deep-browed Homer ruled as his demesne:*
*Yet did I never breathe its pure serene*
*Till I heard Chapman speak out loud and bold:*
*Then felt I like some watcher of the skies*
*When a new planet swims into his ken;*
*Or like stout Cortes, when with eagle eyes*
*He stared at the Pacific—and all his men*
*Looked at each other with a wild surmise—*
*Silent, upon a peak in Darien.*

Google

SEVENTY TRANSLATORS. FIFTY-FOUR TRANSLATORS. (Vol. XV, p. 106.) It is not at all probable that the names of "the seventy translators" of the Septuagint can be found anywhere. I doubt very much whether the story is much else than a tradition. Seventy was one of the hallowed numbers, and having been named in the Pentateuch (Numbers xi, 16) it was natural to include them in the translation of the Scriptures into Greek. The story of seventy-two men placed in separate cells for seventy-two days, and agreeing upon the same sentences, and using the same words, savors more strongly of romance than the contested tale of Jonah.

The names of the fifty-four men employed upon the Authorized Version of James I are doubtless easy enough to procure. They are on record with the University of Oxford, the Archbishop of Canterbury, and probably can be had of the principal public libraries.

A. WILDER, M. D.

THE HYPHEN. What does the use of the hyphen in compound words signify? What is the relation that is to be understood between its connecting words? We have "steam-plow," a plow propelled by steam. Then "steam-boat," "steam-engine," "Steam-launch"; and many others have the same connection. But how about "steam-boiler," which is used to make steam? A "snow-plow" is not propelled by snow. "Steam-engine" is a compound word, but the dictionary gives "steam fire-engine" as the proper form, although the machine is still propelled by steam. It is strange that there are not more foreigners in our insane asylums.

O. H. L.

"PEOPLES." (Vol. XV, p. 106.) In Revelation xvii, 15, is the phrase "Peoples, and multitudes, and nations, and tongues." In the Greek text of chapter vii, 9, the word λαων is plural and ought to be "peoples"; so, too, elsewhere. A. WILDER.

---

ALTRUISM. In the words of the old confession of Thomas à Kempis, the unsefish heart turns with altruistic and ever deeper meaning:

*Amem te plusquàm me, nec me nisi propter te.*

"*Thee* I love more than me, nor me except for *Thee!*"

"Read much, but not many books." — *Old Maxim.* (Positivist Calendar, p. 28. By Henry Edger, Modern Times (Thompson), L. I., the 68th year of the Great Crisis (1856).

"*Evolution* is true in no other sense than that of perpetual *Creation.*"
— GEORGE STEARNS.

Google

CASSANDRA SOUTHWICK, 1659. (Vol. XV, p. 106.) Our correspondent, "A. G. L.," will find the poem from which he quotes a verse (the 28th) in *The Literary Emporium*, Vol. I, No. 3, pp. 65-68, (for March), New York, 1845. The poem comprises 33 stanzas, and was written by John Greanleaf Whittier. It will be probably found in his works. The ballad has it foundation upon a somewhat remarkable event in the history of Puritan intolerance. Two young persons, son and daughter of Lawrence Southwick, of Salem, Mass., (who had been himself imprisoned, and deprived of all his property for having entertained two Quakers at his house), were find ten pounds each for non-attendance at the church, which they were unable to pay. The case being represented to the General Court at Boston, that body, in obedience to the suggestions of its religious advisers and conscience-keepers, issued an order which may still be seen upon the court-records, bearing the signature of Edward Rawson, Secretary, by which the treasurer of the county was "fully empowered *to sell the said persons* to any of the British nation *at Virginia or Barbadoes*, to answer said fines." An attempt was made to carry the barbarous order into execution, but no ship-master was found willing to convey them to the West Indies. (See Sewall's History, pp. 255-256.)

We may find space to reprint the entire poem from *The Emporium* if our correspondent does not readily find the same in Whittier's works.

---

THE MIND—A MADDENED MONKEY. "How hard it is to control the mind! well has it been compared to the maddened monkey. There was a monkey, restless by his own nature, as all monkeys are. As if that was not enough some one made him drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion, he jumps about for a whole day. The monkey found his condition worse then ever. To complete his misery a demon entered into him. What language can describe the uncontrolable restlessness of that monkey? The human mind is like that monkey, incessantly active by its own nature; then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession, comes the sting of the scorpion of jealousy of others whose desires meet with fulfilment; and last of all, the demon of pride takes possession of the mind, making it think itself of all importance. How hard to control such a mind!" — *Swami Vivekânanda.* ("The Awakened India," February, 1897.)

Google

PAPERS BY PLINY EARLE CHASE BEFORE AMERICAN PHILOSOPHICAL SOCIERY, PHILADELPHIA. Cosmical Relations of Light to Gravity. April 2, 1869.

Recent Confirmation of an Astronomical Prediction. October 3, 1873.

Transcript of a Curious Manuscript Work in Ceylon, supposed to be Astrological. October 3, 1873

Planetary Illustrations of Creative Fiat. August 20, 1875.

The Beginnings of Development. September 17, 1875.

Further Dynamic Co-ordinations. October 15, and December 3, 1875.

On Some Fundamental Propositions of Central Force. July 21, 1876.

On Centres of Aggregation and Dissociation. January 5, and February 2, 1877.

Further Illustrations of Central Force. July 20, 1877.

Criteria of the Nebular Hypothesis. March 1, 1878.

Music of the Spheres. (Journal of Franklin Institute.)

The Gamut of Light. (Journal of Franklin Institute.)

---

MANCHESTER HISTORIC ASSOCIATION COLLECTIONS. Vol. I. Part I, 1897; pp. 144. Paper uncut; price, 50 cents. Containing organization, incorporation, constitution, (8 pages). Also the following historic papers read before the Association, and contributed to the same:

Reminiscences of Manchester, 1841-1896, By David L. Perkins.
New Hampshire Men at Louisburg and Bunker Hill, William H. Morrison.
Derryfield Men at Bunker Hill, . . George C. Gilmore.
Boating on the Merrimack, . . . George W. Browne.
Derryfield Social Library, . . . William H. Huse.
Castle William and Mary, . . . John G. Crawford.
New Hampshire Branch of the Society of the Cincinnati, John C. French.
Grace Fletcher, . . . . . John C. French.
"The Sweet By-and-By," . . . . . S. C. Gould.
Old Derryfield and Young Manchester, . . David L. Perkins.
Semi-Centennial of Manchester, . . . . Fred. W. Lamb.
Election Sermons in New Hampshire, . . . S. C. Gould.

The following series of papers are now being read at the regular meetings, by William E. Moore. They are printed separately in pamphlet form, and placed on sale at the book-stores at 25 cts. each.

Part I. Topography and Landscape of Derryfield.
Part II. Some Special Local Features.
Part III. Local Flora and Fauna.
Part IV. Indians and Early Settlements.
Part V. Early Settlements (concluded). Derryfield Library.

Google

HISTOIRE DE LA MAISON ROYALE DE LUSIGNAN. Par Le Chanoine PASCAL, Vicaire Général Honoraire d'Antioche. Membre de l'Académie royaleh éraldique d'Italie, Membre de la Société de Statistique des Bouches-du-Rhone, Officier de divers Ordres. Paris, Leon Vanier, Lib.aire-Editeur, 19, Quai Saint-Michel. 1896. Illustrated with the arms and portraits of the Lusignans. Pp. 200. The frontispiece is H. R. H. The Princess Marie de Lusignan of Jerusalem, Cyprus and Armenia. The legend: "*Pour Loyauté Maintenir.* Prix, five francs.

The Royal House of Lusignan were the kings of Jerusalem, Cyprus, and Armenia. They were the protectors of the Order of the Temple in Jerusalem; they founded (before the Temple) a semi-religious and chivalric Order for the Defence of Pilgrims Traveling from Afar; this Order still exists (although now purely honorary). The history of the Lusignans is intimately connected with the history of Knight-Templarism, and its representative still lives in Paris, in exile from Armenia where his ancestors once reigned with eclat. The Lusignans were originally from France and went as crusaders to the Holy Land, where they were made kings of Jerusalem by the widow of Baldwin IV, of Cyprus by Richard-Cœur-de-Lion, and of Armenia by the will of Ghevond II King of Armenia. H. R. H. Guy de Lusignan, now in Paris, is a scientific man, an orientalist of great talent, and a well-known philologist. Since the Armenian troubles the attention of the world is concentrated upon that very modest man, the legitimate king of that unhappy country. We are in receipt of this typographically handsome volume from our courteous brother and Sir Knight, Edouard Blitz, M. D., Nevada, Mo., and return our kind thanks for the same.

UNIVERSAL RELIGION. The following summary of religions is from *The Brahmavadin*, Feb. 27, 1897, published in Madras, India:

"*The Catholics shut heav'n 'gainst all who follow not the* Pope;
*Most Protestants say*—'*None who isn't of* Christ, *for heaven need hope*';
*Most Muslims send to hell, all who* Mohammed *do not own*;
*The man of God opes heaven to all who do not God disown*;
*His doctrine is*: '*In* God *we live and move and have our being*';
*Grown ripe by* God's *free grace, gains heav'n, in time, each living thing.*"

"Happy he who beholds these things of the world beyond; he knows the purpose of life here; he knows the origin of God."—*Pindar.*

Google

ULTRA-NEPTUNIAN PLANETS. "In *Modern Astrology*, Vol. II, p. 251 (December, 1896), it is stated that Mr. A. P. Sennett, on the authority of adepts and their pupils, claims that there is one planet within the orbit of Mercury, and two beyond that of Neptune; all on this physical plane and revolving about our Sun. The doctrine of an inter-Mercurial planet, long suspected by astronomers, was first stated as a fact of occult knowledge by Thomas Lake Harris, in his 'Wisdom of the Adepts,' printed in 1884. The fact that there are, not two but three, terrestrial planets in our solar system beyond the orbit of Neptune, was stated by him in his 'Arcana of Christianity,' Vol. I, published in 1858. It is gratifying to see that the discoveries of Thomas Lake Harris are now being verified by Theosophists, though they might have given him credit for the same. The first of the three distant planets is called *Melodia*, from the genius of its people; it is also mentioned under this name in his 'Lyric of the Golden Age' (pp. 162, 295, 1st European ed.), published in 1856, and is spoken of as the planet 'beyond Urania' (p. 262). From an occult source I have learned that *Melodia* is now in the zodiacal sign Taurus, in the 24° thereof. Its houses are Taurus and Sagittarius; its exaltation Leo; and it rules the Fiery and Airy triplicities. As soon as the new great telescope is ready, let astronomers look out for *Melodia*." — "RESPIRO," in *Modern Astrology*, Feb., 1897, p. 347.

"With reference to 'RESPIRO'S' letter, February number (p. 347), claiming the discovery of planets beyond Neptune as having been made long ago by Thomas Lake Harris, 'CHARUBEL' writes he independently discovered two such planets several years ago. The one next to Neptune he named *Ov*, because he found that it was benefic, fertile, and had the power of prolonging life. From a statement published by him, it would seem that *Ov* should be at about 24° Sagittarius, which is rather different from Mr. Harris's *Melodia* at 24° Taurus. 'Who shall decide when doctors disagree?' The Theosophical investigators have, wisely no doubt, not yet told us in what part of the Zodiac their two planets are to be found. But with regard to all these claims, the obvious criticism is that inasmuch as the sensitive plate of the photographer, far more sensitive than the human eye, applied to the largest telescope, has been photographing the heavens in all directions without discovering any of these planets, we are more than justified in regarding them all with some amount of scepticism. I say this impartially, for I should rejoice greatly, as I think all astrologers would, were a new planet to 'swim into our ken.'" — *Editor of Modern Astrology*, April, 1897, p. 430.

John Wilson, of London, claimed in his work, "The Lost Solar System of the Ancients Discovered," that two planets (Belus and Ninus) existed beyond Neptune, but he does not antedate Thomas Lake Harris. (See N. AND Q., Vol. XII, p. 307.)

Google

HISTOIRE DE LA MAISON ROYALE DE LUSIGNAN. Par Le Chanoine PASCAL, Vicaire Général Honoraire d'Antioche. Membre de l'Académie royaleh éraldique d'Italie, Membre de la Société de Statistique des Bouches-du-Rhone, Officier de divers Ordres. Paris, Leon Vanier, Lib.aire-Editeur, 19, Quai Saint-Michel. 1896. Illustrated with the arms and portraits of the Lusignans. Pp. 200. The frontispiece is H. R. H. The Princess Marie de Lusignan of Jerusalem, Cyprus and Armenia. The legend: "*Pour Loyauté Maintenir.* Prix, five francs.

The Royal House of Lusignan were the kings of Jerusalem, Cyprus, and Armenia. They were the protectors of the Order of the Temple in Jerusalem; they founded (before the Temple) a semi-religious and chivalric Order for the Defence of Pilgrims Traveling from Afar; this Order still exists (although now purely honorary). The history of the Lusignans is intimately connected with the history of Knight-Templarism, and its representative still lives in Paris, in exile from Armenia where his ancestors once reigned with eclat. The Lusignans were originally from France and went as crusaders to the Holy Land, where they were made kings of Jerusalem by the widow of Baldwin IV, of Cyprus by Richard-Cœur-de-Lion, and of Armenia by the will of Ghevond II King of Armenia. H. R. H. Guy de Lusignan, now in Paris, is a scientific man, an orientalist of great talent, and a well-known philologist. Since the Armenian troubles the attention of the world is concentrated upon that very modest man, the legitimate king of that unhappy country. We are in receipt of this typographically handsome volume from our courteous brother and Sir Knight, Edouard Blitz, M. D., Nevada, Mo., and return our kind thanks for the same.

---

UNIVERSAL RELIGION. The following summary of religions is from *The Brahmavadin*, Feb. 27, 1897, published in Madras, India:

"*The Catholics shut heav'n 'gainst all who follow not the* Pope;
*Most Protestants say*—'*None who isn't of* Christ, *for heaven need hope*';
*Most Muslims send to hell, all who* Mohammed *do not own;*
*The man of God opes heaven to all who do not God disown;*
*His doctrine is:* '*In* God *we live and move and have our being*';
*Grown ripe by* God's *free grace, gains heav'n, in time, each living thing.*"

---

"Happy he who beholds these things of the world beyond; he knows the purpose of life here; he knows the origin of God."—*Pindar.*

Google

ULTRA-NEPTUNIAN PLANETS. "In *Modern Astrology*, Vol. II, p. 251 (December, 1896), it is stated that Mr. A. P. Sennett, on the authority of adepts and their pupils, claims that there is one planet within the orbit of Mercury, and two beyond that of Neptune; all on this physical plane and revolving about our Sun. The doctrine of an inter-Mercurial planet, long suspected by astronomers, was first stated as a fact of occult knowledge by Thomas Lake Harris, in his 'Wisdom of the Adepts,' printed in 1884. The fact that there are, not two but three, terrestrial planets in our solar system beyond the orbit of Neptune, was stated by him in his 'Arcana of Christianity,' Vol. I, published in 1858. It is gratifying to see that the discoveries of Thomas Lake Harris are now being verified by Theosophists, though they might have given him credit for the same. The first of the three distant planets is called *Melodia*, from the genius of its people; it is also mentioned under this name in his 'Lyric of the Golden Age' (pp. 162, 295, 1st European ed.), published in 1856, and is spoken of as the planet 'beyond Urania' (p. 262). From an occult source I have learned that *Melodia* is now in the zodiacal sign Taurus, in the 24° thereof. Its houses are Taurus and Sagittarius; its exaltation Leo; and it rules the Fiery and Airy triplicities. As soon as the new great telescope is ready, let astronomers look out for *Melodia*." — "RESPIRO," in *Modern Astrology*, Feb., 1897, p. 347.

"With reference to 'RESPIRO'S' letter, February number (p. 347), claiming the discovery of planets beyond Neptune as having been made long ago by Thomas Lake Harris, 'CHARUBEL' writes he independently discovered two such planets several years ago. The one next to Neptune he named *Ov*, because he found that it was benefic, fertile, and had the power of prolonging life. From a statement published by him, it would seem that *Ov* should be at about 24° Sagittarius, which is rather different from Mr. Harris's *Melodia* at 24° Taurus. 'Who shall decide when doctors disagree?' The Theosophical investigators have, wisely no doubt, not yet told us in what part of the Zodiac their two planets are to be found. But with regard to all these claims, the obvious criticism is that inasmuch as the sensitive plate of the photographer, far more sensitive than the human eye, applied to the largest telescope, has been photographing the heavens in all directions without discovering any of these planets, we are more than justified in regarding them all with some amount of scepticism. I say this impartially, for I should rejoice greatly, as I think all astrologers would, were a new planet to 'swim into our ken.'" — *Editor of Modern Astrology*, April, 1897, p. 430.

John Wilson, of London, claimed in his work, "The Lost Solar System of the Ancients Discovered," that two planets (Belus and Ninus) existed beyond Neptune, but he does not antedate Thomas Lake Harris. (See N. AND Q., Vol. XII, p. 307.)

Google

## *Universal Idealist Union.*

" CÆSAR VIRGIN AND VIRGIN'S SON." The little Christmas sermon, by Nathanael ✠ S : : I : : which was printed in April No. of NOTES AND QUERIES, has been re-printed in a separate pamphlet, in a tasty yellow cover, a small edition, and copies mailed to those interested in the Universal Idealist Union.

DR. GIOVANNI HOFFMAN, Editor of *Nova Lux*, Rome, Italy, re-printed the Official Circular from his February journal, in a separate octavo form, and distributed the same for the benefit of the Union throughout Italy, and also abroad. It is printed on the usual characteristic colored paper. " Unione Idealista Universale sotto la divisa : " Per l'Altruismo e l'Idealità ,, .

A. SABRO, Editor of *Frie Ord*, Christiania, Norway, published the Official Circular in his semi-monthly journal for February 1, as the first article, giving it some valuable foot-notes. " Universelt Idealist Forbund. ,, For Altruisme og Idealisme."

NOTES AND QUERIES published the Official Circular in the January No., and also reprinted an edition of the same on the characteristic colored paper, for the Secretary (Dr. Edouard Blitz) to distribute for the benefit of the Union at large.

NORSK TEOSOFISK FORBUND. We have received from A. Sabro, Christiania, Norway, the anouncement of The Northern Theosophic Union, of Christiania, a neatly printed octavo circular giving the objects and purposes of the Branch for acquiring and propagating the knowledge of the wisdom-religion. ( Hvad er Teosofi ? ) What is Theosophy ? " cykel, astrallyst, akasa, reïnkarnation, lykke og held, devachan," and the usual theosophic topics are synoptically arranged for. Its sentiment : *Der gives ingen religion hoiere end sandheden !*

L' INITIATION. A Revue of the High Grades. Published each. month. Ten francs a year. Paris, France. 12mo; pp. 200 each Chamuel, editor. 5 Rue de Savoie. March, 1896, contains papers : Actual State of the Order of Martinists, by Dr. Papus ; On the Miracle, by Dr. Rozier ; Theosophy of Spinoza, by M. Largeris ; a poem on " I H V H," by P. de Labaume ; and other articles.

Google

THE LAW OF EXCEPTION. (Vol. VIII, p. 273, No. 15.) Parke Godwin, in his work on the "Doctrine of Charles Fourier," (N. Y., 1844), p. 31, has the following as the first of three Laws as principles which play an important part in Fourier's theory:

1. *The Law of Exception.* As a result of his investigations into all the branches of universal action and reaction, Fourier announces that they are subjected to a law of exception, that may be generally estimated at *oue-eighth.* By this he means, that when a positive law or proceeding is affirmed of any branch of movement, he wishes to be understood that an exception of one-eighth is always implied. In the social sphere, for instance, when he says that all the individuals of civilization are very miserable, it is intended to express that seven-eighths are in a state of great sufferng, while one-eighth are in a condition to be envied. The law of exception, however, is not inviariably limited to one-eighth or one-ninth part, but varies from one-third to one-hundredth, and in some cases to one-thousandth part; but one-eighth is the general proportion of exception.

"ROBIN ADAIR." According to a writer in *English Notes and Queries,* the hero of the familiar ballad "Robin Adair" was a dashing young Irish surgeon who, about the middle of the last century, finding his way into London society, was fortunate enough to gain the affections of Lady Caroline Keppel, daughter of William, second Earl of Albemarle, and his wife, Lady Anne Lenox, daughter of Charles, first Duke of Richmond, The match was not looked upon with favor by the lady's noble relatives, and it was during a pariod of forced separation that Lady Caroline is said to have written the words of "Robin Adair, and set them to the old Irish air of "Eileen Aroon," which she had learnt from her lover. At length the course of true love ran smooth and the pair were married on Feb. 22, 1758. Within a few days of the wedding he was appointed Inspector-General of military hospitals, and snbsequently becoming a favorite of the King, he was made Surgeon-General, Sergeant-Surgeon of the King, and Surgeon of Chelsea Hospital. He died in 1790. — *N. Y. Sun.*

THE EARTH'S CONE OF DARKNESS. The earth's umbra is 857,000 miles in length. It varies about 14,000 miles on each side of the 857,000 miles on account of the variation of the earth's distance from the sun at different times of the year. The moon at stated intervals passes through the conical shadows of the earth, the umbra and peunmbra, and is therefore eclipsed.

BY SCYTHE AND BICYCLE. The *Crimson* is responsible for this:

"This new invention for the road will Old Time's fancy tickle;
Instead of mowing hours by scythe, he'll mow them now bicycle."

Google

GRAVITATION. 1. Gravitation is caused by Energy being more abundantly in Matter-occupied space than in other regions ; and this concentration is caused by Matter and Energy having a tendency to combine together.

2. If Energy be more abundantly present in Matter-occupied space, and if any particular system of matter be not symmetrical, then by the Law of Equilibrium, gravitation will ensue ; that is to say, the various concentrations of Matter + Energy will tend to move until symmetry (*i. e.*, equilibrium) be attained.

3. Such movements must necessarially be characterized by both diminutions and increase of distance between the various pairs of bodies.

4. The force of gravitation between any two bodies varies according to the quantity of matter concerned, according to the distance between the two bodies, according to their common area of action, and (probably) also according to the kind and the true density of the matter.

5. The quantity of matter determines the quantity of Energy localized.

6. The kind and the true density of the matter determine the quantity of localized Energy present in the particular mode that constitutes the Energy-factor of gravitation.

7. The area of common action determines the position of the plane of minimum Energy in the space between the two bodies.

8. The distance between the two points of maximum gravitation-energy (*i. e.*, between their gravitating centers), in the two bodies, determines the degree to which Energy is reduced at the minimum place.

9. The force of gravitation between two bodies is the product of the respective attractions that they exert on each other. The attractions are measured by the quantity of available energy divided by the distance over which it has to be uniformly distributed ; and the quantity of energy available (or "bound" energy), in connection with each body is measured by the product of the mass and the common area of action. Thus, then, the gravitation formula becomes :

$$F = ka\left(\frac{M_1}{d} \times \frac{M_2}{d}\right) = ka\left(\frac{M_1 \times M_2}{d^2}\right).$$

(*From "Gravitation," by Stephen H. Emmens.*)

---

GRAPES FROM THE VINES OF PISCATAQUOG. (Vol. XI, p. 300; XV, p. 188.) These reminisciences comprised forty-eight articles. They appeared in the *Dollar Weekly Mirror* on Saturdays, commencing January 1, 1859, and were written by Francis B. Eaton of this city.

Google

"BUFFY." Buffy is dead. There may be many people in Toledo to whom this announcement may be meaningless, but when they are told that Buffy is the large cat which for the past sixteen years has been to Mr. and Mrs. M. O. Waggoner what an only child is to a fond father and mother, they will realize that it means something. It means something to Mr. and Mr. Waggoner, who are today in great sorrow over the death of their pet. It is real, genuine sorrow, such as is felt upon the death of a loved child, for Buffy was a handsome large and unusually intelligent cat, and a favorite with all who knew him. For years, wherever Mr. and Mrs. Waggoner went, Buffy went with them, and his beauty and intelligence always attracted toward him all lovers of animals. He was a handsome cat of white and gold with deep pencillings of brown. His coat was as soft as silk, and from his eye beamed an intelligence that was truly remarkable. He had as much sense as some persons, and he needed only the faculty of speech to make it known, and displayed it in every other conceivable way. Buffy was a cat that was known all over the country. He showed at all times as much fondness for flowers as did his plain-spoken but kind-hearted master.

Mr. Waggoner was seen by a reporter of THE BLADE today, and said he was glad that there was some one who could feel with him that the death of the pet animal meant more than most of people imagined. Said he: "We are all upset today. I know that people generally will say that Waggoner is a fool, but I don't care. That cat was a constant companion to me and I thought the world of him. I have had a copper box made for his body and wanted to bury it in my lot in Woodlawn cemetery, but the trustees would not let me. I will tell you," continued Mr. Waggoner, with some vehemence, "the body of that cat is made of as good material as some of the human bodies that are buried in that cemetery. I have a lot with a house on it adjoining the cemetery, and I will bury Buffy there, and I will put a monument there that will shame the cemetery."

Mr. Waggoner showed the reporter to the room above where, in a copper box lined with lace, Buffy had been tenderly laid in the position in which visitors at the house often saw him, if they chanced to come when Buffy was asleep. One lady who was especially fond of the cat, had brought some flowers and these were laid between his fore paws. As has been said, Buffy was sixteen years old. When in good form he weighed fully twenty younds. Mr. and Mrs. Waggoner got him before his eyes were opened and since that time they have cared for him as they would have cared for a favored child. A great many things might be said of the rare intelligence always displayed by this wonderful cat, and to those who know of them, it is no wonder that his death is mourned. He died of old age, having living nearly twice the time allotted to ordinary cats.—*Toledo Blade*, March 5, 1897.

Google

## *QUESTIONS.*

1. Will some of the readers of N. AND Q. give me a recipe for making incense? Also explain its effects and state whether such is real or imaginary, and any other information on the same.

STUDENT II.

2. *The Literary Emporium* credits the following to a Grecian poet. Can any readers inform us what poet said it?

> "*I seek what's to be sought,*
> *I learn what's to be taught,*
> *I beg the rest of heaven.*" X.

3. Can any reader furnish a copy of the song, popular about forty years ago, concerning hard times. In the chorus were these words:

"*Hard times! hard times! O, come again no more.*" O. H. L.

4. The following verses appeared in *Fibre and Fabric*, Feb. 27, 1897. They were sung in English school over ofty years ago under the title of "The Violet." Can any reader give the author's name or where or when first published? L———T.

*Down in a green and shady bed a modest violet grew;*
*Its stalk was bent, it hung its head as if to hide from view.*
*And yet it was a lovely flower, its color bright and fair;*
*It might have graced some rosy bower instead of hiding there.*

*And yet it was content to bloom in modest tints arrayed;*
*And there diffused its sweet perfume, within the silent shade.*
*Then let me to the valley go, this pretty flower to see;*
*That I may also learn to grow in sweet humility.*

5. I have a copy of a little book, "*ΧΗΝΩΔΙΑ*, or the Classical Mother Goose." On the cover is this: "*Argutos inter strepere anser olores.*" What is the English? ANAX.

6. Somewhere I have seen two poems, entitled "Solomon's Seal," and "The Death of King Solomon." Does any reader recognize these poems? If so, give information. MASON.

7. In the old historical records, in the New England States, certain kind of money is spoken of as "Proclamation Money." What was it, and for what purpose? G. C. G.

8. Was astrology anciently talismanic — images falling down from Jupiter? Astrology was called *Αποτελεσματικη*. In the Arabian month the Greek *Αποέλεσμα* was the influence of a planet or sign sign on the native. (Acts xix, 35.) STUDENT I.

Google

RESTORATION OF THE JEWS. Did William Whiston proclaim the restoration of the Jews? WILLIAM.

William Whiston was born in England, in 1667, and died there in 1752. He was educated at Cambridge where he took high rank. In 1696, he published a work entitled "A New Theory of the Earth, from its original to the consummation of all things, wherein the creation of the world in six days, the universal deluge, and the general conflagration, as laid down in the Holy Scriptures, are shown to be perfectly agreeable to Reason and Philosophy." This work gave him a wide reputation. In 1703, he succeeded Sir Isaac Newton as Cambridge professor of mathematics. In 1711, he published a four-volume work on "Primitive Christianity," and also translated the works of Josephus. These were condemned by the clergy, but approved by scholars. He went on for some years as a teacher, but finally became a Baptist and taught that the Jews would be restored in 1766 to their land, and that the millennium would then begin.

BUDDHISTIC GOSPEL. "A foolish man, learning that Buddha observed the principles of great love which commends to return good for evil, came and abused him. Buddha was silent, pitying his folly.

The man having finished his abuse, Buddha asked him, saying, 'Son, if a man decline to accept a present made to him to whom would it belong?' And he answered, 'In that case it would belong to the man who offered it.'

'My son,' said Buddha, 'you have railed at me, but I decline to accept your abuse and request you to keep it yourself. Will it not be a source of misery to you? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil-doer without fail.'"—*The Gospel of Buddha*, by Paul Carus.

---

PARTIAL TRANSLATIONS OF THE ILIAD. Here are some of them:

John Dryden translated only Book I of the Iliad, and "The parting of Hector and Andromache" from Book VI.

John Denham translated "Sarpedon's Speech to Glaucus."

William Congreve translated "Priam's lamentation and petition to Achilles for the dead body of Hector," and "The lamentations of Hecuba, Andromache, and Helen, over the dead body of Hector."

Thomas Tickell translated Book I of the Iliad in competition to Pope which gave Pope some annoyance, which soon passed away.

M. Morehead translated lines 1 to 131 of Book I, Edinburgh, 1831.

William E. Aytoun translated Book XXII into English trochaics, Published in *Blackwood's Magazine*, Vol. XLV, pp. 634-642, 1839.

Google

Edmund Lenthal Swifte translated Book I of the Iliad into the early-English blank verse, for private disbtribution. London, 1868.

Rev. Edward Simms translated Books I–VI into fourteen-syllable verse. London, 1873.

William E. Gladstone translated the following, and published them in his "Translations," London, 1861: "The Descent of Apollo"; "The Battle of the Fourth Book"; "The Threat of Achilles"; "The Boast of Achilles"; "The Battle of the Eleventh Book"; "The Presentation of the Arms"; "The Speech of the Horse Xanthus"; "The Death of the Dog Argus," (from the Odyssey). Later he translated "The Shield of Achilles, Wrought by Hephaistos," 1867, and "The Reply of Achilles," 1874, which were published in the *Contemporary Review*, London.

---

WHAT IS VORTEX-MOTION? Professor Clifford tells us what this motion is in the following:

"Imagine a ring of India rubber, made by joining together the ends of a cylindrical piece (like a lead-pencil before it is cut), to be put upon a round stick which it will just fit with a little stretching. Let the stick be now pulled through the ring while the latter is kept in its place by being pulled the other way on the outside. The India-ubber has then what is called vortex-motion. Before the ends were joined together, while it was straight, it might have been made to turn around without changing position, by rolling it between the hands. Just the same motion it has on the stick, only that the ends are now joined together. All the inside surface of the ring is going one way, namely, the way the stick is pulled; and all the outside is going the other."

"MOUSOPNEUSTON." Wolf uses this word in his "Prolegomena to the Iliad" (§ iii), and I query the meaning of it. We have a word *Theopneusty*, which means according to Webster, "Divine inspiration, the supernatural influence of the Divine Spirit in qualifying men to receive and communicate revealed truth." Will some linguist please explain "Mousopneuston"? STUDENT.

GOSPEL CHARACTERISTICS. An essayist at Cambridge, Mass., thus speaks of the characteristics of the four gospels: "The Judaizing disposition of Matthew, the Petrine tendencies of Mark, the Pauline sympathies of Luke, the Hellenic character of John."

HOW SHOULD THIS READ? The Authorized version reads: "Why are thy valiant *men* swept away? They stood not, because the LORD did drive them."—*Jeremiah* xlvi, 15. The Hebrew reads: "Why *is* thy valiant *men* swept away? *He* stood not because the Lord did drive him." The Septuagint version reads: "Why has Apis, thy chosen bull, fled?" The Hebrew is ungrammatical.

Google

NATHAN THE WISE. (Vol. XV, p. 52.) The central idea of this poem, by Lessing, was suggested to the author by Boccaccio's story of "The Three Rings," which is supposed to have had a Jewish origin. Saladin, pretending to be inspired by a sudden imperious whim, such as is not unbecoming a Sultan, demands that Nathan shall answer him on the spur of the moment which of the three great religions then known — Judaism, Mohammedanism, Christianity — is adjudged by reason to be the true one. For a moment the philosopher is in a quandary. If he does not pronounce in favor of his own religion, Judaism, he stultifies himself; but if he does not award the precedence to Mohammedanism, he will apparently insult his sovereign. With true Oriental tact he escapes from the dilemma by means of a parable. There was once a man, says Nathan, who possessed a ring of inestimable value. Not only was the stone which it contained incomparably fine, but it possessed the marvellous property of rendering it owner agreeable both to God and to men. The old man bequeathed this ring to that one of his sons whom he loved the most, and the son in turn made a similar disposition of it; so that, passing from hand to hand, the ring finally came into possession of a father who loved his three sons equally well. Now, unto which one should he leave it? To get rid of the perplexity, he had two other rings made by a jeweller, exactly like the original, and to each of his three sons he bequeathed one. Each one thinking he had obtained the true talisman, they began violently to quarrel, and after long contention agreed to carry their dispute before a judge. But the judge said, "Quarrelsome fellows! You are all three of you cheated cheats. Your three rings are alike counterfeit. For the genuine ring is lost, and to conceal the loss, your father had these three substitutes made." At this unexpected turn of the colloquy, the Sultan breaks out in exclamations of delight; and it is interesting to learn that when the play, "Nathan the Wise," was brought upon the stage at Constantinople, the Turkish audience was similarly affected. There is in the story that quiet stealthy humor which is characteristic of many mediæval apologues, in which Lessing himself loved to deal. It is humor of the kind which hits the mark, and reveals the truth. In a note on this passage, Lessing himself said, "The opinion of Nathan upon all positive religions has for a long time been my own. Let him who has the genuine ring show it by making himself loved of God and man." This is the central idea of the poem. It is wholly unlike the iconoclasm of the deists, and, coming in the 18th century, it was a veritable evangel.

The play was not brought out till three years after Lessing's death, and it kept possession of the stage but a short time. Lessing called it "a dramatic poem" and not a drama. It is more like a didactic poem. It might rank next to Goethe's "Faust."

Google

# THE DERRYFIELD SOCIAL LIBRARY.

A Paper by William H. Huse, read before the Manchester Historic Association, Decemebr 23, 1896.

What treasures are found in parental garrets! With what delight do children ransack the accumulations of past years and live fictitious lives amid the belongings of their ancestors. Oftimes are these treasures appreciated more as the boy becomes a man and sees their real value. Such has been my experience. My delight when a boy, as in my father's attic I played with a few old leather-bound books that lay in an ancient bookcase, has been replaced by a better appreciation, as I learned that they were the remains of the Derryfield Social Library, an institution that was the forerunner of our present public library, and which was a powerful factor in molding the lives of our fathers.

The only printed mention of the library I can find is in Mr. Potter's "History of Manchester," where he tells us that "in the latter part of 1795 the project of a social library was started by the inhabitants of Derryfield and vicinity. Those interested in the project associated under the name of the Proprietors of Derryfield Library. January 4, 1796, they bought their first books of E. Larken, of Boston, at a cost of $32.94. On the 12th of December of the same year they voted to form a society by the name of The Proprietors of the Social Library in Derryfield. The number of the first proprietors or their names is unknown. The proprietors were incorporated in December, 1799, at which time they numbered forty-six, and had seventy-eight volumes of valuable books in the library. Additions were made from time

Google

to time, but the interest in it began to abate, and at length in 1833 no annual meeting was held, and the library was at an end, each proprietor appropriating such books as he chose." The office of the secretary of state contains a copy of the act of incorporation.

## STATE OF NEW HAMPSHIRE.

[L. S.] IN THE YEAR OF OUR LORD ONE THOUSAND SEVEN HUNDRED AND NINETY-NINE.

## AN ACT

For incorporating Certain Persons by the Name of the Proprietors of the Social Library in Derryfield.

*Be it enacted by the Senate and House of Representatives in General Court convened:*

Passed, December 26, 1799.

That Daniel Davis and Samuel P. Kidder and their associates, proprietors of said library, and all such as may hereafter become proprietors of the same, be, and they hereby are, incorporated into a body politic by the name of The Proprietors of the Social Library in Derryfield, with continuation and succession forever; and in that name may sue and be sued, may plead and be impleaded in all personal actions, and may prosecute and defend the same to final judgment and execution, and they are hereby vested with all the powers and privileges incident to corporations of a similar nature, and may enjoin penalties of disfranchisement or fine not exceeding four dollars for each offense, to be recovered by said society in an action of debt to their use in any court proper to try the same, and they may purchase and receive subscriptions, grants, and donations of personal estate not exceeding one thousand dollars, for the purpose and use of their association.

Proprietors' names.

May sue, etc.

May enjoin penalties, etc.

Hold personal Estate.

*And be it further enacted*, That said society be, and they hereby are, authorized to assemble at Derryfield aforesaid on the first Monday in November annually, to choose all such officers as may be found necessary for the orderly conducting the affairs of said corporation, who shall continue in office until others are chosen in their room, and that said corporation may assemble as often as may be found necessary for filling up any vacancies which may happen in said offices, and for transacting all other

Google

business, excepting the raising of monies, which shall be always done at their annual meeting, and at no other time, at which time they shall vote all necessary sums for defreaying the annual expense of preserving said library, and for enlarging the same; and said corporation shall have power to make such rules, regulations, and by-laws for the government of said society as may from time to time by them be found necessary; *provided* the same be not repugnant to the constitution and laws of this state.

Annual meeting.

Raise money.

Make By-laws.

*And be it further enacted*, That Daniel Davis and Samuel P. Kidder, or either of them, are hereby authorized and empowered to call the first meeting of said proprietors at such time and place as they may appoint, by posting a notification for that purpose at the meeting-house in said Derryfield, at least fifteen days prior to said day of meeting; and the said proprietors at said meeting shall have the same power to choose officers and make by-laws as they have by this act at their annual meeting.

First meeting.

STATE OF NEW HAMPSHIRE.

IN HOUSE OF REPRESENTATIVES, December 24, 1799.

The foregoing bill having had three several readings, passed to be enacted. Sent up for concurrence.

JOHN PRENTICE,
*Speaker*.

IN SENATE, THE SAME DAY.

This bill having been read a third time, was enacted.

AMOS SHEPARD,
*President*.

Approved December 26, 1799.

J. T. GILMAN,
*Governor*.

A true copy. Attest:

PHILIP CARRIGIAN,
*Sect'y*.

Among the books that now remain is the record book that was kept by the several librarians, and although many liberties were taken with it by us youthful vandals (I say "us," for I am not alone responsible), as many a leaf stub can testify, it is possible to get at the names of nearly all the proprietors and patrons of the library. The fact that the right to take books was occasionally sold, would indicate that it was not a public library, only the

Digitized by Google

members of the association having that privilege. Compared with modern libraries, a large number of the books were religious in their character, and the Calvinistic trend of many was plainly seen in the lives and creeds of the people.

It was in the earlier years of the century that my grandfather brought up a boy named Moody Davis. He was a queer, thoughtful lad, and much given to strange remarks. One day there called at the house a man known to all the section as Uncle Ebenezer. He spent most of his time calling on his neighbors, made it a point to call about noon, never refused an invitation to dinner, and usually ate enough to last till the next day. At this dinner, for he staid, there was brought on a boiled pudding that was not only boiled but boiling. Moody received his portion and sat waiting anxiously for it to cool, at the same time intently watching the visitor bolt down his without any difficulty whatever. At last the boy's pent-up feelings found expression. "If I could eat hot pud'n like Uncle Ebenezer, I'd never be afraid of going to hell."

But all were not Calvinists. Hosea Ballou's Notes on the Parables were in the library and were read by many. Whether it was a result of this or not I cannot say, but even then a liberal interpretation of the Bible was occasionally to be found. One night a good man was reading to his family the story of Samson. As he came to the account of the foxes his wife interrupted him with "Hut tut, John, d'ye read right?" And John read again, "And Samson went and caught three hundred foxes and took firebrands and turned tail to tail and put a firebrand in the midst between two tails." Again he was interrupted. "Hut tut, John, d'ye think they were all foxes?" "Well," said John, deliberately, "I don't know but there might have been some skunks and woodchucks among them."

The earliest date found in the record book is May 14, 1802, and although Mr. Potter states that the library ceased to exist in 1833, the last date given on which a book was withdrawn is May 19, 1838. The number of books taken out for several years previous to this, however, was small, so that it is probable that the association died a slow death.

Digitized by Google

The list of members, as complete as can be obtained in the record book, is as follows:

David Adams.
Robert Adams.
Jesse Baker.
Phineas Baley.
Lieut. Hugh Boys.
Jacob Chase.
Nathaniel Connant.
Ann E. Couch.
Daniel Davis.
Moses Davis.
Samuel Davis.
David Dickey.
John Dickey.
Capt. John Dwinell.
Peter Emerson.
Joseph Farmer.
William Farmer.
David Flint.
John Frye.
John Gambel.
James Griffin.
Lieut. Daniel Hall.
John Hall.
Robert Hall.
Philip Haseltine.
Asa Heseltine.
Capt. Moses Heseltine.
Peter Hills.
Isaac Huse.
Samuel Jackson.
Nathan Johnson.
Samuel P. Kidder.
Benjamin Leslie.
George McAlester.
Samuel McAllester.
John G. Moor.
Capt. Joseph Moor.
Nathaniel Moor.
Samuel Moore.
The Widow Moor.
Eliza A. Nutt.
James Nutt.
James Parker.
John Perham.
William Perham.
Phineas Pettingill.
Stephen Pingry.
John Proctor.
John Ray.
Lieut. Job Rowell.
Reuben Sawyer.
Aaron Seavey.
Benj. F. Stark.
John Stark.
Widow Eliza (Elizabeth) Stark.
Ephraim Stevens.
Ephraim Stevens, Jr.
Thomas Stickney.
William Walker.
Lieut. Amos Weston.
David Webster.
Israel Webster.
Ephraim White.
Ruben White.
Stephen Worthley.
Jonathan Young.

A few of the librarians are known. Robert Perham held the office in 1814 and John Dwinell from 1815 to 1818. Mr. Perham's name does not appear on the pages as having taken out

Google

books, but it is presumable that he was a member. On one page we read that John Gambell went out of office December 7, 1826, and on the same page is found the statement that "Daniel Hall is libaren and Clark of the Librey for the time to come."

A few rights were transferred. John Frye sold his right to Aaron Seavey. The following item is found on one page: "January 19 this Day Capt. Moses heselton Sold his Right to leftenant hugh Boys of manchester."

The bookcase in which the remnant of the library reposed for so many years in my father's attic and in which the entire collection of books was probably kept is a plain case of pine painted a dull red, sixty-two inches high by thirty-nine wide, and eleven inches deep. Two doors fastened by handmade hinges hide from view five shelves that show the effects of wear and age. Under the shelves is a long double drawer with no handles, which looks so much like a panel that its existence had been forgotten and it was only quite recently that it was rediscovered and found to contain a few packages of dry herbs and tax books of the town of Manchester for seven years beginning with 1826. The library was doubtless kept in the house where the bookcase remained so long, for there was the village store with a hall overhead and there was the first postoffice at the Center.

The highest number of any book recorded was No. 110. As there were several books without numbers the library probably contained one hundred twenty volumes or more.

There were two columns on each page of the record book for fines for detention beyond a prescribed or reasonable time and on account of damage. The time fines ranged from two to fifty cents. This latter fine was for keeping a book from August 8 to November 7, but whether in the same or different years is not stated. These are representative fines for damage,—"tearing maps, 15 cents," and "tearing 2 leaves 10 cents."

At first the books seem to have had no numbers for the names were given in almost every record. From these names and the few books that remain the following list has been obtained:

Animated Nature, American Gazetteer, American Revolution, Arabian Nights, A Fool of Quality, A Bold Stoop for a Wife, A

Google

Christian's Life, A View of Religions, Burton's Lectures, Burroughs' Memoirs, Burn's Justice of the Peace, Cook's Voyages, Carver's Travels, Columbian Orator, Davis' Sermons, Doddridge's Sermons, Don Quixote, Dyer's Titles, Exercises on Piety, Explicatory Catechism, Erskine's Sermons, Female American, Five Points of Christian Doctrine, Flowers of Modern Travels, Franklin's Works, Farmer's Letters, Gordon's History, Henry Tufts, Hickeringill's Works, Hunter's Sacred Biography, Howard's Life, Hervey's Meditations, Infantry Regulations, Josephus, Lady's Miscellany, Laws of New Hampshire, Letters from England, Life of Washington, Life of Joseph, Looking Glass, Morse's Geography, Maria Cecilia, Morse's Journal, Notes on the Parables, Newton's Prophecies, Pilgrim's Progress, Priest Craft, Paine's Writings, Pomfret's Poems, Riley's Narrative, Robison's Proofs, Religious Courtship, Rollin's History, Repository, Rasselas, Saints' Everlasting Rest, Scottish Chiefs, Sanders' Travels, Spectator (several volumes), The Deist, The Rising Progress of Religion in the Soul, The Mariner's Compass Rectified, Thoughts on Divine Goodness, Universal Dialogues, Valuable Secrets, Watts on the Mind, Winchester's Lectures.

Some of the books have interesting features. The author of The Mariner's Compass Rectified asserts that the tables "will last with Exactness as long as God upholdeth the Order and Course of Nature." The full title of Robison's Proofs is "Proofs of a Conspiracy Against all the Religions and Governments of Europe, Carried on in the Secret Meetings of Free Masons, Illuminati and Reading Societies, Collected from Good Authorities by John Robison, A. M." The author, who was English, evidently connected every effort of the Stuart pretenders and every attempt at revolution on the continent with all societies whose meetings were not open to the public.

It was in the volumes of The Spectator that I found in the old red bookcase in the attic that I first read that classic, "The Vision of Mirza," and made the acquaintance of Sir Roger De Coverley. A very few of the books in the old library are now read, but most of them have been replaced by others, for "of making many books there is no end."

Google

# CASTLE WILLIAM AND MARY.

A Paper by John G. Crawford, read before the Manchester Historic Association, December 23, 1896.

The movement that was inaugurated a few years ago to erect a monument to the memory of General Sullivan, and my admiration for the grand military and civic record of that noble patriot, was what led me to investigate the subject in relation to the dismantling of Castle William and Mary. To make sure that the histories already published giving an account of the explorations were correct, I devoted much time to the accounts given by those who were familiar with these transactions and who gave the facts and circumstances in numerous letters and official reports, all of which were published in the "American Archives." The paper I am requested to present to you tonight is the result of these investigations, and if I should differ, as I shall, from those who have published these accounts, I trust that some other historian will show wherein I am in error, that in the end the true account may be given.

Historians are allowed to take great liberty with facts, but when they record important transactions and state matters which are not facts, then that which purports to be history not only ceases to be of value but becomes detrimental and misleading.

The errors which have occurred in all the histories of New Hampshire in relation to the expeditions which were planned and carried out to dismantle Fort or Castle William and Mary are so apparent that they certainly require some correction.

Google

If the histories in their entire are to be judged from the standpoint, as to correctness, of their account of Fort William and Mary, then it may well be said "There has been no history of New Hampshire yet published."

Fort, or Castle, William and Mary was one of the line of forts established by England along the coast to defend the several harbors and ports of entry. Portsmouth at the time of the trouble between the colonies and the mother country was, next to Boston, the most important port along the New England coast. This fort was situated in Newcastle, some two miles down the harbor from Portsmouth. After the close of the French and Indian war there had been but little use to maintain a large force in it; only sufficient to care for the guns and munitions stored therein, and for revenue service. The expense of maintaining the fort, in supplying it with men and provisions, was borne by the colony of New Hampshire. The troubles which had been brewing between the colonies and England ever since the passage of the stamp act, which culminated in the War of Independence, made the occupation of the fortifications on the coast of great importance in the struggle soon to follow.

The house of representatives of the province of New Hampshire which convened at Portsmouth, the capitol, on Thursday, May 26, 1774, voted: "That there be allowed and paid unto the captain general of this province for payment of officers, soldiers, billiting, fire-wood, and candles for support of his majesty's Fort William and Mary for one year, viz.: from the 25th of March, 1774, to the 25th of March, 1775, the sum of two thousand pounds, lawful money, to be paid in four quarterly payments out of the money that is, or shall be in the treasury, with advice of council." This vote was sent up to the council by Mr. Jennes. The next day, May 27, the secretary brought from the board the vote for an allowance for the fort, with a verbal message from his excellency, Governor Wentworth, that he thought the allowance insufficient and desired some alterations might be made, by allowing a larger sum, or appointing a number of soldiers sufficient, with proper allowance.

The house took immediate consideration of the message from

Google

the governor, and to show their loyalty to England, voted that the captain general be desired to give orders for the enlisting three men to be posted at his Majesty's Fort William and Mary for one year, commencing the 25th day of March, 1774, under such officer as he shall appoint.

This vote was sent up by Colonel Folsom and Captain Waldron. It was returned on the same day to the assembly, with a message from the governor, in which he said: "The vote of assembly for the support of his majesty's Castle William and Mary, dated this day, appears to me to be so inadequate that it is my duty to inform the assembly that I do not think it safe to entrust so important a fortress to the care and defense of three men and one officer." The members of the assembly were not disposed to vote a large sum or raise much of an army to occupy the fort. Already there was a movement to form another government and from this assembly were to come those men who were to lead the colony in its struggle for independence.

Committees of correspondence had been appointed in several of the colonies to consider the situation of the country, and on the next day, after voting three men to defend the fort, the assembly chose Hon. John Wentworth of the house, Samuel Cutts, John Gedding, Clement March, Joseph Bartlett, Henry Prescott, and John Pickering a committee to correspond with the committees appointed by the several houses of the sister colonies.

They took into consideration the "great difficulties that have arisen and still subsist between our parent country and the colonies on this continent," and declared they were ready to join in all salutary measures that may be adopted by them at this important crisis for saving the rights and privileges of the Americans." After choosing this committee and passing the resolution they took up the governor's message in reference to the support of the castle and authorized the enlistment of five men under an officer to be posted at the fort.

Governor Wentworth saw the tendency of the members of general assembly to join with the representatives of the sister colonies in appointing a congress of the colonies, and to prevent

Google

further action he adjourned the assembly from time to time until the 8th day of June, 1774, when he dissolved it.

The provisions made for the fort were carried out, and five men under the command of Captain John Corcoran were stationed there to defend it. This was the condition of affairs when, on the 13th of December, 1774, the movement was first put on foot to dismantle the fort, and it is this account given by the several historians of New Hampshire that we desire to call attention to, and to give, as far as the records will permit, a correct version of the affair.

In order to better understand the true history it is necessary to copy extracts from pages 298 and 299 of McClintock's History of New Hampshire. I am fully aware that McClintock's history is not considered reliable in its details, having been hastily gathered, and published without that verification which should accompany all histories, yet it stands before the public as the history of New Hampshire, and though this generation may be aware of its many deficiencies, it may be regarded as correct by the generations to come after us. Yet McClintock is not alone responsible for the many historical inaccuracies on these two pages, for the earlier writers upon this subject, including Mr. Amory, in his Life of General John Sullivan, and Headley in his work, Washington and His Generals, made the same mistakes.

"An order had been passed by the king in council, prohibiting the exportation of gunpowder and military stores to America. The committee of safety received a copy of it by express from Boston the 13th of December. They collected a company with great secrecy and dispatch, who went to Fort William and Mary at New Castle, under the direction of Major John Sullivan and Capt. John Langdon, confined the captain of the fort and his five men and brought off one hundred barrels of gunpowder. The next day another company brought off fifteen of the lightest cannon, all the small arms and some warlike stores.

"On the 13th of December, 1774, Paul Revere took his *first* public ride. While it may not have been so far reaching in importance as his later one, it richly deserves a place in history. It happened in this manner: The Boston committee of safety had just heard of the British order that no military stores should be exported to America. They accordingly sent Paul Revere on a fleet horse to Portsmouth to apprize the similar committee there of the news, and probably to urge them to se-

Google

cure the powder which was in Fort William and Mary in the harbor, as reinforcements were expected shortly from England. . . . . John Sullivan was a member of the *Provincial* congress that year, and had just arrived in Portsmouth from Philadelphia. . . . . Sullivan proposed the immediate capture of the place, and offered to lead the men to the attack. A military force was accordingly summoned as secretly as possible from the neighborhood, Sullivan and John Langdon took the command and the march was commenced towards the English fort. It was a hazardous undertaking. There was danger from the fort. If the captain became aware of their designs he was sure to turn the guns on them and destroy them. But no alarm was given; with a rush they gained the gate, captured the sentry, and before a challenge could be given had the captain and every man in the fort prisoners. The British flag was hauled down, the gunpowder, of which there were one hundred barrels in the fort, was immediately taken away and hid in the houses the patriots. *Sullivan concealed a portion of it under the pulpit of the Durham meeting-house.* A large part of this plunder afterwards did good service at *Bunker Hill.* Next day fifteen of the lighter cannon and all the small arms were carried away. The governor and his officers received no intelligence of the affair until it was too late to remedy it. . . . . It was the first act of armed hostility committed against the crown of Great Britain by an American."

The above quotation from one and one half pages of what is called history contains no less than sixteen errors, some of which I desire to call attention to, that the future historian of our state, — and no state stands in need of one more than New Hampshire,— may not repeat the same in giving an account of these expeditions.

The order in the British council, prohibiting the exportation of gunpowder, etc., may have been the primary cause for the dismantling of the fort but not the immediate cause. That order was not what the committee at Portsmouth received at the hands of Paul Revere from Boston. A gentleman in Boston, who evidently was informed upon the subject, said in a letter to Mr. Rivington in New York under date of December 20, 1774:

"On Monday, the 12th instant, our worthy citizen, Mr. Paul Revere, was sent express from only two or three of the committee of correspondence at Boston,— of whom no number under seven were empowered to act— to a like committee at Portsmouth, New Hampshire, informing them 'That orders had been sent to the governors of these provinces to deliver up the several fortifications or castles to Gen. Gage, and that a number of troops had the preceding day embarked on board the transports with a design to proceed and take possession of said

Digitized by Google

castle.' This information was delivered by Paul Revere to Samuel Cutts, one of the committee at Portsmouth, who immediately called together the committee to consider the situation. Action was postponed until the following day. Some of the committee deeming a delay dangerous, determined to immediately seize the fort."

There was no secrecy about the matter. Notice of their intention was openly avowed on the streets of Portsmouth. In a letter written from Portsmouth, under date of December 17, 1774, the writer says:

"On Wednesday last a drum and a fife paraded the streets of Portsmouth, accompanied by several committee men and the Sons of Liberty, publickly avowing their intention of taking possession of Fort William and Mary."

Notice of this intention was sent by Gov. Wentworth to the commander of the fort. Captain Cochran, who was in command, in his report to Gov. Wentworth on December 14 said:

"I received your Excellency's favor of yesterday, and in obedience thereto kept a strict watch all night and added two men to my usual number, being all I could get. Nothing material occurred till this day, one o'clock, when I was informed there was a number of people coming to take possession of the fort, upon which, having only five effective men with me, I prepared to make the best defense I could, and pointed some guns to those places where I expected they would enter. About three o'clock the fort was besieged on all sides by upwards of four hundred men. I told them on their peril not to enter; they replied they would. I immediately ordered three four-pounders to be fired on them and then the small arms, and before we could be ready to fire again we were stormed on all quarters, and they immediately secured both me and my men and kept us prisoners about one hour and a half, during which time they broke open the powder house and took all the powder away except one barrel, and having put it into boats and sent it off, they released me from my confinement. To which I can only add, that I did all in my power to defend the fort, but all my efforts could not avail against so great a number."

This was not Paul Revere's first public ride. He had been sent express on important business on at least two occasions previous to his ride to Portsmouth. News of the passage of the Boston port bill was received in Boston on the 10th day of May, 1774. On Friday, the 13th, about noon, Gen. Gage arrived and landed at the castle. On the same day, the 13th, a meeting was

Digitized by Google

held in Faneuil Hall to consider the edict for shutting up the harbor. Samuel Adams was moderator. They voted to invite the other colonies to come into a non-importation agreement till the act of blocking up their harbor was repealed. They voted to forthwith transmit the same to all the other colonies, and on Saturday, the 14th of May, just seven months before he rode to Portsmouth, Paul Revere was dispatched with important letters to the southern colonies. On the 20th of May he arrived at Philadelphia and delivered the letters and a meeting was called, which was attended by between two and three hundred people and the letters read. A committee was appointed to answer the same, and on the 21st Paul Revere started on his return, stopping on his way at New York and Hartford.

Revere was sent over the same route again the last of September, 1774, with dispatches to the general congress, and arrived October 5, 1774, at Philadelphia.

John Sullivan was a member of the continental congress which met September 5. This meeting could hardly be called a congress. It was a meeting of delegates from the several colonies to consider the situation and devise some measures to have the difficulties between the colonies and England adjusted. They drafted an address to the king, in which they made their final appeal for justice. Peyton Randolph was president. The first name signed to the address after the president's was John Sullivan. John Sullivan had returned from the sitting of congress and was at his home in Durham on the 14th of December, and did not go to Portsmouth until the 15th, as stated by Mr. Bennett, who is the authority for the statements made in Amory's Life of Sullivan.

The account given by Governor Bell in his History of Exeter, as taken from the lips of Gideon Lamson fifty years ago, is so far from the accounts given by all others, it ceases to be of any value, for any one can readily see the many errors contained therein.

The errors which have occurred in other histories have arisen from the mixing up of the two expeditions, the one on December 14, when the powder was removed, which occurred in the afternoon of that day, and the expedition on the night of the

Google

15th, when the cannon and small arms were seized. The latter expedition was led by Major John Sullivan, and had the writers upon the capture of the fort applied the description to the work accomplished on the night of the 15th, they would not have been far from the truth.

On the 14th, when the forces started for the fort and removed the powder, expresses were sent to all the surrounding towns, and they came in to Portsmouth on the 15th. This is the statement of Captain Bennett, who relates his story many years after. He says he was at work for Mr. Sullivan, and on the 15th of December a messenger came to his house in Durham and informed Major Sullivan of the situation at Portsmouth, and Sullivan with others immediately started for the latter place.

In a letter written at Portsmouth under date of December 17, 1774, from which I have already quoted, the writer says:

"On Wednesday last a drum and fife paraded the streets of Portsmouth, accompanied by several committee men and Sons of Liberty, publickly avowing their intention of taking possession of Fort William and Mary, which was garrisoned by six invalids."

After describing the capture of the powder, which he says was carried up to Exeter, a town fifteen miles distant, he says:

"The next day after, while the Governor and Council were assembled in the Council Chamber, between two and three hundred persons came from Durham and the adjoining towns headed by Major Sullivan, one of the Delegates to the Congress. They drew up before the Council Chamber, and demanded an answer to the following questions: Whether there were any Ships or Troops expected here, or if the Governor had wrote for any? They were answered that his Excellency knew of no forces coming hither, and that none had been sent for; upon which they retired to the Taverns, and about ten or eleven o'clock at night a large party repaired to the Fort and it is said they carried away all the small arms. This morning about sixty horsemen accoutred, came into town, and gave out that seven hundred more were on their march to Portsmouth, from Exeter, Greenland, Newmarket, etc., and would be in that Town by eleven o'clock; their intention, it is suspected, is to dismantle the Fort, and throw the cannon, consisting of a fine train of 42-pounders, into the Sea."

Another writer, under date of December 20, 1774, after giving the account of the seizure of the Fort and removal of the powder, which agrees with the other accounts herein given, says:

Digitized by Google

"Previous to this, expresses had been sent out to alarm the country; accordingly a large body of men marched the next day from Durham headed by two generals.— Major Sullivan, one of the worthy delegates who represented that province in the continental congress, and the parson of the parish [Rev. Mr. Adams most likely], who having been long accustomed to apply himself more to the cure of the bodies than the souls of his parish, had forgotten that the weapons of his warfare ought to be spiritual and not carnal, and therefore marched down to supply himself with the latter from the king's fort, and assisted in robbing him of his warlike stores.

"After being drawn up on the parade, they chose a committee, consisting of those persons who had been most active in the riot of the preceding day, with Major Sullivan and some others, to wait on the governor and know of him whether any of the king's ships or troops were expected. The governor, after expressing to them his great concern for the consequences of taking the powder from the fort, of which they pretended to disapprove and to be ignorant of, assured them that he knew of neither troops or ships coming into the province, and ordered the major as a magistrate to go and disperse the people.

"When the committee returned to the body and reported what the governor had told them, they voted that it was satisfactory and that they would return home. But by the eloquent harangue of their *Demosthenes* they were first prevailed upon to vote that they took part with and approved of the measures of those who had taken the powder. Matters appeared then to subside, and it was thought every man had returned peaceably to his home. Instead of this, Major Sullivan, with about seventy of his clients, concealed themselves till the evening, and then went to the fort and brought off in gondolas all the small arms, with fifteen four-pounders and one nine-pounder, and a quantity of twelve and four-and-twenty pound shot, which they conveyed to Durham, etc. The day following being *Friday*, another body of men from Exeter, headed by Colonel Folsom, the other delegate to the continental congress, marched into *Portsmouth* and paraded about the town, and having passed several votes expressive of their approbation of the measures that had been pursued by the bodies the two preceding days in robbing the fort of the guns, powder, etc., retired home in the evening without further mischief."

The party led by Major Sullivan on the night of the 15th was conducted in great secrecy and no alarm was given. The capture of the powder on the 14th was in open daylight, there was nothing secret about it. They were fired upon from the fort but no one was injured. The entry was not made through the gate of the fort, but it was stormed on all sides. The four hundred patriots overcame the five soldiers and captured for the American army one hundred barrels of powder. This powder in the first instance was taken to Exeter and from there distributed among

Google

the neighboring towns for safety. Part of this powder was sent to the army on the frontier and sold to towns in the province. There is no evidence that any was sent to the army at Cambridge until after the battle of Bunker Hill.

On May 20, 1775, the provincial congress at Exeter "Voted the thanks of the convention to the persons who took and secured for the use of this government a quantity of gunpowder from Castle William and Mary in this province." After choosing a committee of safety, they voted that Nicholas Gilman and Mr. Poor be a committee to sell any quantity of gunpowder not exceeding four barrels to such frontier towns in this province as they shall think most need it. This was the first action taken in relation to this powder, and the sale was limited to the towns in this province.

On June 2, 1775, they voted "That the committee on supplies be desired to apply and obtain the quantity and quality of the powder brought from the Fort William and Mary; also take it into their possession and lay the state of it before the committee of safety."

The committee on supplies in making their report, found that the powder remaining at that date was stored in the following named places, viz.: Kingston, 12 barrels; Epping, 8 barrels; Poplin, 4 barrels; Nottingham, 8 barrels; Brentwood, 6 barrels; Londonderry, 1 barrel; Exeter, 29 barrels in eleven different houses. Four barrels were furnished to Portsmouth on the request made in April, 1775. They found stored in these different places 72 barrels, but none of it was reported as being at Durham.

The first powder sent to the army at Cambridge, at least in any quantity, was on June 18, the next day after the battle of Bunker Hill. On the day of the battle express was sent from the army to the committee at Exeter; he stopped on his way at Kingston, where Col. Josiah Bartlett resided, one of the committee. He immediately ordered a general meeting of the committee, and on the 18th Col. Bartlett wrote to Gen. Folsom saying, "Mr. Moreton left Cambridge on the evening of June 17 and rode all night, arriving at Kingston the 18th. He brought the news

Google

of the battle of Bunker Hill." The committee immediately ordered the selectmen of Kingston, where some of the captured powder was stored, to deliver to Samuel Philbrick six barrels of powder, to be by him conveyed to the army. They also ordered Major Cilley and the companies of Captains Elkins, Rowe, Clough, Adams, Titcomb, Gilman, Wentworth, Tilton, and Norris of Colonel Poor's regiment to march to Cambridge to join the army. All the companies except Captain Elkins's started for Cambridge.

June 21, there was sent to the army by Nathaniel Gordon one cask flints, quantity 3,200; five kegs bullets, weight 113, 110, 62, 123, 220 pounds each; 30 tents, poles, pins, etc., ten barrels of powder 100 pounds each.

June 23 "the selectmen of Newmarket were directed" to send by Nicholas Nichols four barrels of the provincial gunpowder, now in their custody, to be dealt out as the public service may require. On this order they received only one barrel, and on the 26th of June they received one more barrel.

On June 26 Lieutenant Bartlett was directed to pick out two of the largest, strongest, and best cannon taken from Fort William and Mary and convey them to Exeter to be sent to the army at Medford.

August 7, 1775, the committee of safety issued an order to Major Cilley as follows:

"SIR: You are desired as soon as possible to apply to the selectmen of the several towns in this colony with whom was lodged the powder taken last winter from Fort William and Mary, take an account of what is now in their custody, and request of them forthwith to convey the whole to Col. Nicholas Gilman at Exeter."

It may have found its way into the powder house at Exeter, and we find no further record of this particular powder until the report of the committee, made August 24, that they had on hand only eight or ten barrels.

The call of General Washington was made upon August 4 for powder, and General Sullivan reported to General Washington that he had of powder furnished by New Hampshire to his troops nineteen barrels of one hundred pounds each. Sixteen

Google

barrels of this was doubtless the six sent from Kingston and ten from Exeter.

Fort William and Mary was not again occupied by any English soldiers. On May 30, 1775, while the English man-of-war Scarborough was seizing vessels loaded with salt and provisions to be sent to General Gage's army, thirty or forty men from the vessel came ashore and tore down the greater part of the breastworks. The day before the Scarborough had seized a vessel loaded with provisions, and refused to deliver it up, and on this refusal between five and six hundred men in arms went down to the battery called Jerry's Point and brought off eight cannon, twenty-two and thirty-two pounders, all there were there, and brought them to Portsmouth.

Though foreign to the purpose of this address, I feel justified in saying in conclusion: The men who conducted the civil affairs of the province of New Hampshire had not their superiors in America. No colony contained a more patriotic and liberty-loving people, and none furnished to the army a grander man, an abler general, than that man who went from New Hampshire; the "Demosthenes" who inspired patriotism by his eloquence; the commander who stood by the side of the great Washington; the orator, the statesman, the jurist, the warrior,— Major-General John Sullivan; and not until one hundred years have passed away since he laid off his armor and went to sleep with his fathers, was the effort made to erect a monument to his memory.

Others who were less conspicuous in their country's service have been remembered by state and nation. The hero of Bennington stands in bronze to guard the entrance to our state capitol; his equestrian statue is, we trust, to adorn the spot where rest his hallowed remains, on the banks of our beautiful Merrimack; and the halls of our national capitol have received another statue of Gen. John Stark.

While we would not pluck one leaf from the laurel encircling the brow of our own hero, would it not have been quite as appropriate in the selection of the statue for the national capitol to

Google

have placed there one of him who sat in that first congress and by his eloquence called forth the patriotic sons of America? Himself

"Leaping from slumber, to the fight
For freedom and for chartered right."

The state and nation should unite in the erection of a monument that would by its grandeur symbolize the services rendered by Gen. John Sullivan.

When completed, what more appropriate inscription could be carved upon its tablet than the words uttered by himself in a letter from his camp on Winter Hill to the committee at Exeter, when political generals were using their utmost endeavors to injure his reputation and destroy his influence? He said:

"I call heaven and earth to witness, that thus far the good of my country has been my only aim.

"No private friendship or private quarrels shall take hold of my public conduct.

"I wish we could leave our private resentments in our closets when we are acting in public capacities, and consider only the means of promoting our country's good.

"I must observe that when they feel motives similar to those which actuated me at the time, malice will cease to reign in their bosoms, and envy learn to be silent."

EXTRACT FROM A LETTER FROM GENERAL SULLIVAN TO THE COMMITTEE AT EXETER.

WINTER HILL, March 24, 1776.

*Honorable Gentlemen:*

I have an account presented me by Captain Tilton, agreeable to the direction of General *Folsom*, for payment of seventeen pounds twelve shillings and sixpence.

It consists of six articles: One bill is nine pounds ten shillings, for boarding Artillerymen sent from the Army, to your assistance, and remained there three weeks without wages, and were carried there and brought back at my expense. The next is two pounds ten shillings and eleven pence, for Major *Cilley's* expenses; he was by the committee of safety appointed and detained as Mustermaster for your troops, and I supposed you would make no difficulty in paying his expenses. The next is one pound eleven shillings and one penny, for the expenses of Mr. *Nathaniel McClintock*, appointed my Aid-de-Camp, while present, and remained as a volunteer with your forces, at the

Google

request of your commanding officer, when I was absent, and was very useful to him; and his bill if paid, would not amount to the wages of a private soldier for the time he tarried. The next bill is for seventeen shillings and nine pence, expenses of the Captain of the Riflemen, sent there without my knowledge or consent, with a company to assist you if necessary. To crown the whole, is a bill of four shillings and sixpence, expended in securing the Tories in your capital when the enemy appeared off your harbor, when I was at headquarters and knew nothing of the matter.

This, gentlemen, is a state of the account handed me for payment, and which I am ready to pay, in case you think a single article ought to be paid by me.

Gentlemen, I am extremely sorry to find a person pretending so much patriotism as Mr. *Folsom* does, ever striving to give me pain and uneasiness, and this without the least provocation on my part. Every day do I hear of his insulting and abusive language, such as he well knows he dare not use if I were present. Every step he takes is pregnant with malice against me; and I am sorry to hear his malicious endeavors have but too great weight on some other minds; and by means of that I am daily censured in your cabinet; and for what, I know not.

I now appeal to you all, and call upon you to give one instance where I have made money at the expense of my country or where I have usurped a greater power than was at first delegated to me. What relations have I promoted or what part of my family have I enriched? which of my former friends have I promoted, or which of my former enemies have I persecuted with unrelenting fury? No, gentlemen, my motives are of a different kind; no private friendship or private quarrels shall take hold of my public conduct.

*I call Heaven and earth to witness that thus far, the good of my country has been my only aim.* This I have endeavored to evince by my conduct.

Consider, gentlemen, what sums of money I have already expended, and how many days I have hailed, clad with new and threatening dangers to my life; how I have refrained from the seat of domestick happiness, and confined by my country's cause at a distance, heard the fatal tidings of sickness and death in my own family, while I was contemplating my own dangers here.

Can all this be, gentlemen, and yet I not be in earnest? And shall he who basks in the sunshine of malice, and sleeps serenely in the bed of revenge, set my own friends, my fathers in political life, against me? Let gratitude, let pity forbid it; and let the heavenly justice take hold on the wretch whose sordid soul could never harbor a thought but that of gratifying his own malicious disposition, or bringing about his own promotion.

I most earnestly pray that Heaven may judge between us, and reward him that is insincere with infamy and disgrace.

I know, gentlemen, that some of you thought it a great stretch of power in me to select officers for a new regiment out of those you sent before. Let the enclosed paper witness the justice of the choice, and the confidence General *Washington* has placed in the field officers of

Google

that regiment, by trusting them with the most important posts, (never before entrusted to militia regiments), witness in favor of my judgment. Sure I am that those persons have not in private life been my intimate friends,— nay, some of them my most inveterate foes; but *I wish we could leave our private resentments in our closets when we are acting in publick capacities, and consider only the means of promoting our country's good.*

Surely, by my having the choice of thirty-one sets of officers, who had been under my immediate inspection, I could have a much better opportunity of selecting eight good ones, than you who were not here and could not know how they behaved. I made the choice, and the officers have done honour to themselves and the Province, and differ exceedingly from some of the Captains sent here before, who could neither sign a return nor give a receipt for the money they received at Head-Quarters, but by making their marks.

Google

# NEW HAMPSHIRE BRANCH OF THE SOCIETY OF CINCINNATI.

CONTRIBUTED TO THE MANCHESTER HISTORIC ASSOCIATION BY JOHN C. FRENCH.

Some thirty years ago I heard an intelligent old lady describe an annual meeting of the Society of Cincinnati, held in Epsom in her girlhood days. Since that time I have persistently attempted to learn something of its organization, its members and records without success, until recently. In a memorial volume, published by the Massachusetts Society, I found mention of the branch in this state, and learned that its records were deposited with the New Hampshire Historical Society, and extracts published in the sixth volume of the society collection. On application to that repository of historical data, lo, and behold! the accommodating librarian produced to my astonished vision a large, well bound volume containing the records of the New Hampshire Branch of the Society of Cincinnati, covering a period of forty years, and I have a complete copy of the same duly transcribed.

It commences with a copy of a letter from Maj. Gen. Baron Steuben of West Point, N. Y., to Maj. General John Sullivan, dated July, 1783, urging a branch in this state. The first meeting was called at the house of Gen. Samuel Folsom, in Exeter, and the following heroic Revolutionary worthies were present and completed an organization. The records show in plain penmanship their signatures and term of service as follows:

Google

| Name. | Rank. | Residence. | Term of Service. |
|---|---|---|---|
| John Sullivan, | Major-Gen., | Durham, | 4 years, 6 months. |
| Joseph Cilley, | Colonel, | Nottingham, | 5 years, 6 months. |
| Henry Dearborn, | Colonel, | Nottingham, | 7 years, 10 months. |
| Jonathan Cass, | Captain, | Exeter, | 6 years, 4 months. |
| Ebenezer Sullivan, | Captain, | Durham, | 7 years, 9 months. |
| Joseph Mills, | Lieutenant, | Nottingham, | 6 years. ..... |
| Daniel Gookin, | Lieutenant, | North Hampton, | 8 years, 1 month. |
| Samuel Adams, | Lieutenant. | ..... | ..... |
| Josiah Munro, | Captain. | ..... | ..... |
| Jonathan Cilley, | Lieutenant, | Nottingham. | ..... |
| Neal McGaffey, | Lieutenant, | Epsom. | ..... |
| Michael McClary, | Captain, | Epsom, | 6 years. ..... |
| William Parker, | Surgeon, | Exeter, | 3 years, 4 months. |
| Nicholas Gilman, | Captain, | Exeter, | 6 years, 3 months. |
| Joshua Merrow, | Lieutenant. | ..... | ..... |
| Amos Emerson, | Captain, | Chester, | 5 years. ..... |
| John Adams, | Lieutenant, | Stratham, | ..... |
| John Boynton, | Lieutenant, | Stratham, | 7 years. ..... |
| Samuel Cheney, | Captain, | Londonderry, | 8 years. ..... |
| Francis Frye, | Captain, | Wilton, | 9 years. ..... |
| Z. Rowell, | Captain, | Epping, | 8 years. ..... |
| Jonathan Perkins, | Lieutenant, | Epping, | 6 years. ..... |
| John Harvey, | Lieutenant, | Northwood, | 4 years. ..... |
| Jonathan Fogg, | Captain, | Kensington, | 3 years, 6 months. |
| Jeremiah Richards, | Lieutenant, | Hollis, | 3 years, 8 months. |
| James Reid, | Brig. Gen., | Keene, | 8 years. ..... |
| Jas. H. McClary. | ..... | Epsom. | ..... |
| John Sullivan. | ..... | Durham. | ..... |
| Joseph Mills. | ..... | Nottingham. | ..... |
| John W. Gookin, | Captain, | North Hampton. | ..... |

Of forty-two meetings, nine were held in Exeter, seven in Nottingham, four in Durham, three in Deerfield, fourteen in Portsmouth, one in Dover, three in Epsom, and one in Epping.

Maj. Gen. John Sullivan served as president eleven years; Gen. Joseph Cilley, five years; Major Joseph Mills, ten years; Col. Amos Cogswell, fourteen years, and Gen. Michael McClary served as treasurer thirty-nine years.

The long term of service of the officers will be noticed. The first New Hampshire Regiment, with numerous changes, served a longer time than any other volunteer regiment in the country. Comparatively few of the New Hampshire line officers joined the order, and those mostly resided in the limits of what was then Rockingham county.

Google

Only four of the sons of the original members succeeded their fathers to perpetuate the order, and after forty annual reunions on "Independence Day," with convivial services commensurate with the times and occasions, the closing page sorrowfully reads as follows:

PORTSMOUTH, July 4, 1823.

Present, Michael McClary, Daniel Gookin.

Proceeded to the choice of officers:

Amos Cogswell, president; Bradbury Cilley, vice-president; Daniel Gookin, secretary; Michael McClary, treasurer.

Examined the treasurer's accounts. There are in his hands one hundred forty-three dollars and seventy-eight cents ($143.78). Interest by him accounted for to July 1, 1823.

Voted, that the treasurer pay to Charlotte Page, daughter of the late Joseph Mills, fifteen dollars.

Voted that the treasurer pay to the children of John Sullivan, ten dollars.

Voted that the next annual meeting be held at Portsmouth.

DANIEL GOOKIN,
*Secretary.*

As the society failed to meet in 1824, the interesting question naturally arises, *Where is the fund and the accumulated interest?*

It had been voted to change the fund from state to United States securities, and the receipts from interest had averaged about $150 annually for the forty years, but the treasurer's books were not rescued from oblivion.

The secretary's records are in admirable condition, and were presented to the New Hampshire Historical Society in 1843 by the son of Daniel Gookin, the last secretary.

At the close of the war, the officers of the American army who had shared the common danger and whose friendship had been cemented by eight years of conflict, desired to combine themselves into a society based on the principles of friendship and charity, "to endure as long as they shall endure," or "any of their posterity." General Washington was chosen president. Out of respect to the Roman citizen and soldier, Cincinnatus, it was called the "Society of Cincinnati," the general society to meet triennially, and branch societies in each of the thirteen states to meet annually on the Fourth of July.

Google

An officer was eligible to membership who had held a commission in the army three years, and who assigned a month's pay to the fund, and his eldest male descendant could be his successor to membership.

For over a century this honored and revered society has demonstrated its pure patriotism and benevolence, and to become a member has been considered of the highest honor. The "hereditary succession" feature was early assailed and denounced by the politicians and press in the chaotic condition of affairs at that time as forming an "hereditary peerage" dangerous to the Republic.

The general society, Hon. Hamilton Fish president, holds regular meetings, but most of the state societies have failed to continue existence. Massachusetts and New York societies still exist, being prominent and wealthy.

In these booming days, the Sons of the Revolution and the Daughters of the Revolution are tracing and perpetuating the memory of their ancestry. Why do not the descendants of the New Hampshire line officers revive and reorganize the state branch of the Order of Cincinnati?

The Loyal Legion has the same "hereditary succession" feature, while it was the design of the Grand Army of the Republic to exist only during the lifetime of those engaged in the Civil War.

Gen. (Gov.) Benjamin Pierce, of Hillsborough, was vice-president of the Massachusetts society from 1836 to 1839, and was succeeded by his three sons, Col. Benjamin K. in 1841, General (President) Franklin in 1852, Henry D. in 1873, and his grandson, Kirk Dearborn Pierce, in 1889.

John B. Varick, of Manchester, as successor of Col. Richard Varick, who was mayor of New York city twelve years, is a member of the New York society, and he, with Mr. Pierce, are probably the only two members now residing in the state belonging to the honorable Order of Cincinnati.

Major Amos Morrill, of Epsom, who died in St. Albans, Vt., in 1810, and several others from this state, joined the Massachusetts society.

Google

It is said that Freemasonry was an important factor during the Revolutionary struggle. Sullivan Lodge, which held meetings at Nottingham or Deerfield, was formed by returned officials in that vicinity.

In this connection, is it not pertinent to ask, Is there not a serious deficiency in our state histories? Where can the average reader find in accessible books a connected or detailed account of the men and events during the stormy times of the Revolution?

While New Hampshire furnished the largest percentage of men, officers, means, of any state to prosecute the Revolutionary War, how little is made of these facts in any general history. For instance, but little is known of Dr. Henry Dearborn, who with fifty-six notable patriots gathered, as a horseman galloped on Nottingham Square tooting a horn April 20, with the news of the fight at Lexington and Concord, and that they made the remarkable march on foot to Cambridge, seventy-two miles, in seventeen hours, and paraded on Cambridge common at sunrise on the morning of the 21st "spiling for a fight," and his future eventful career to commander of the American army in the war of 1812. Then among the heroic families that have characterized the state, "the family of governors," orators, soldiers, and statesmen, "the silver-tongued Sullivans." Who rendered more efficient service, either as soldier or statesman, in the formation of the state and national government than Maj. Gen. John Sullivan, or is more entitled to a statue in the state house yard? Then the McClarys, four of them state senators; and no monument to mark the burial place of Major Andrew McClary, the highest officer killed at Bunker Hill, who, with two hundred New Hampshire soldiers, was buried at Medford, Mass. The eight Cogswell brothers deserve to be remembered. Their united service in the army was over thirty-eight years, and each won a commission. The Gilmans, the Cilleys, the Harveys, the Gookins, Reid, and others who rendered meritorious service to the state and nation should not be forgotten. Two prominent officers who did not survive the war should be kept in memory.

Google

On that memorable occasion, the most notable soldiers' reunion ever held in the state, that at Concord in 1825, General Lafayette, with French accent and voice tremulous with emotion, offered the sentiment, "Here is to the memory of Yorktown Scammell and Light Infantry Poor." It is not fair to assume that he deemed these officers best entitled to mention. He for the first time informed the soldiers that Gen. Enoch Poor was killed in a duel by a French officer (Adjutant-General's Report), and that a monument had been erected at his grave in Hackensack, N. J., which he had recently visited. Where can we find so prominent illustrations of the saying that one's name and fame depends upon his biographers, as in the case of our most popular officer? The biography of the chivalrous, accomplished, and beloved Alexander Scammell has not been written. With youthful ardor, he was one of the bold patriots that floated down the river on a gondola from Durham to Fort William and Mary, capturing and returning with the powder and small arms December 14, 1774, "making war inevitable," and opening the Revolutionary War. He was promoted for merit, became associate confidential private secretary of General Washington, adjutant-general of the Continental army, and was barbarously slain at Yorktown at the age of thirty-three. He left no family, no property, and has had no biographer to send his "name and fame down the ages." His name was honored and fondly cherished by his comrades, but it is seldom found in history, while the name of the adjutant-general of the British army, Major André, is mentioned even in school histories, and a monument erected to his memory in Tappan, N. Y.

In fact, a full, connected history of New Hampshire in the Revolution has never been written, and only those who have made researches from numerous sources have a correct idea of the important services of the few sturdy, determined New Hampshire patriots in molding the destinies of the state and nation. There is plenty of historical data, reminiscences, legends, traditions, which, with copies of official records, town histories, manuscripts, sketches, and scraps contained in the useful and honored

Google

repository of the New Hampshire Historical Society and elsewhere, should enable one with a genius like Sir Walter Scott to compile and weave most interesting volumes covering a space of two hundred and fifty years; or some painstaking Belknap to write a history of our state worthy of the material now at hand, especially of its most progressive, prosperous, and eventful period, from 1760 to the adoption of the federal constitution and formation of the republic in 1797.

If this crude communication furnishes information or suggestions to any one interested in this line of local historical matters, I shall be duly grateful.

MANCHESTER, January 2, 1893.

Google

# *HERMES TRISMEGISTUS.*

## (*TABULA SMARAGDINA.*)*

BY CARL MICHELSEN, V. P., U. I. U.

It is true, without lie, certain and veracious. What is above is as that that is below here.; and what is below here is as that that is above ; all is the wonder of only the one thing.

And as all things are out of one — thou canst see that by one co. herent consideration — so all things have been born out of the one thing by way of the preparation.

The father of this thing is the sun, the mother of this thing is the moon, and the wind carried it in her womb. The nurse of this thing is the earth. And this is the father of all perfection of the world; his power will continue being perfect, when transmuted in the earth.

Separate the earth from the fire, that which is thin, or tender, from that which is tough and rough ; do that with love, and with prudence and conciousness. From the earth it will ascend into the heaven, and again descend unto the earth ; and it will take with it the power of the things that are above, and of the things that are below. And thus thou willst get the honor of all the world, and all darkness will draw back from thee.

This is the power of all powers, and the strength of all strength, because it will overcome all thin, or tender things, and penetrate all hard and solid things.

Thus the world has been created. Henceforth many wonderful preparations will issue, the kind and manner of which this is. Therefore I am called the Thrice Great Hermes, because I possessed three parts of Wisdom.

Here endeth what I have said about the preparation of the gold.

---

* The following aphoristic remarks — tending to show, in true Hermetic light, the necessity and lawfulness of our spiritual union — are fragments of outlines of a work on the wisdom of Hermes Trismegistus.

Google

Verlaine, the remarkable French tramp-poet, said to a man with whom he felt in sympathy, but whom he never saw before: "We have found one another *again.*" This strange "again" is quite correct so far as it is connected with the idea of spiritual harmony; for all spiritual unions, really, are re-unions, and when we intend to unite those who are conscious of their true nature, then our aim, in fact, is *to re-unite that which, for a time, was apparently divided.*

How is the enigma of union and re-union to be understood? Every man has the key in his own innermost temple. Father Hermes found it and gave it to us in these words:

"*All things are out of the one thing — born out of it by preparation.*"

Let us say the meaning plainly: *All is God. Out of God there is nothing*, or as our fathers expressed it: God is "the substance" of the All. You and I, the animal, the plant, and the universal are manifestations emanating from the Hidden One — but manifestations in various degrees of development, and exhibiting different aggregations* of the sole "substance," or to speak with Father Hermes, "preparations" of it.

*God is One.* Consequently: *The All is a Unity*; but until "the fulness of time" the unity will be a secret to man. For the Hidden One first emanates as ☉ and ☽ and ✛, † which are "the sun, the moon, and the wind," or "the creator, the word, *and the holy pneuma* ‡ *that blows whether it wills.*" From this trinity the children

---

* "Spirit," "soul," and "matter" are our names of these aggregations.

† The combination of these signs is the sign of Hermes (the caduceus).

‡ According to Justin Martyr (see his Tryphon-Dialogue) this cross (✛) represents "a flying dove" — the sign of the holy pneuma. The Latin cross (†) and the Greek cross (✕) represent respectively "Adam" and "Christos" — the animal man and the divine man.

Google

emanated, descending into matter, and their " nurse " employed them in clouds of illusions until the fulness of time. For the divine power in them " will continue being perfect when transmuted in the earth."

Because God is the All, and God is One,

" It is true, without lie, certain and veracious. What is above is as that that is below here, and what is below here is as that that is above."

That is to say : *The Microcosmos of man conforms with the Macrocosmos of the All.* All that is and comes to pass in man, the same is and comes to pass in the All. Men say : Man consists of spirit, soul, and body ; just the same is the nature ot the All ; its spirit is God, its soul, which unites spirit and body, is the subsensual world ; its body is the material aggregation. Man's soul generally — although not quite correct — is divided in two parts : the animal soul, and the spiritual soul. In the same manner the subsensual world can be divided ; and to both Macrocosmos and Microcosmos, aim and way conform. The aim is the transmutation, that is, that all lower aggregations of " the substance " regain their original aggregation ; and the way is to work and struggle for *the purity of the soul* — " he that will save his soul must sacrifice his soul." The divine spark is the maker of Microcosmos, less the great source as a non-personal entity ; as a person he will return to the source, or his existence was useless.

Father Hermes, we think, tells us of the same aim and the same way, saying,

" Separate the earth from the fire, that which is thin, or tender, from that which is tough and rough."

For the " the earth " which is " tough and rough," is man's material nature ; " the fire " is man's spirit, and that which is " thin, or tender," is man's soul. Indeed, that grand work of transmutation

Google

must be done " with love, with prudence and consciousness " ; but it is followed by " the celestial matrimony," or as Father Hermes says :

" From the earth it will ascend into the heaven, and *again descend unto the earth ;* and it will take with it the power of the things that are above, and of the things that are below. And thus thou willst get the honor."

For he who is " the light of the *world* " is " the salt of the *earth.*"

We invite to re-unite those that have — though many lives, may be — at length developed so far that they have seen " the fulness of time," and have, accordingly, consciousness of their true nature, of the aim of their earth-life, and of the via dolorosa. We invite them on two purposes : That they may become our true war-comrades, and faithful helpers to our brothers and sisters in the dark. If they follow our invitation they shall see that Father Hermes is right, and that our union is a re-union ; and they shall see the veracity of the old saying : " I know mine ; I am known by mine " — for the Great Unity is independent of all earthly circumstances.

Possibly some one is afraid on account of our tale of *the purity of the soul* ; but we cannot re-trace that tale ; the Christos must be born of a Virgin ! Be it, then, our consolation that we have told these timid souls the great art of " *the preparation of the Gold.*

—U—I—U—

Google

## *Histoire de la Maison Royale de Lusignan.*

PAR LE CHANOINE PASCAL. PARIS, 1896.

---

I

De Lusignan! a name dear to every historian, novelist, templar, and philanthropist; a name that brings to the mind a long chain of historic and political events; a name always full of actuality, especially now, in these times of persecutions in the countries where the Lusignans reigned for many a century. The origin of this illustrious family belongs to the dominion of the marvelous! as the noble houses of Croy, Salm, Bassompierre, d' Argouges, Clèves, Gavre, etc. Lusignan owes its splendor to a fairy; to the fairest of all, to Mélusine, [from *Mĕre* (*de*) *Lusine* or mother of Lusine], the fairy who inspired their lovliest strains to poets and musicians of all times and all countries; from the middle-age troubadours to Felix Mendelssohn, from Jehan d' Arras and Froissart to Prince Troubetskoï.

No fairy story is more charming than that of the mythical founder of this royal house, and the modern symbolist still considers it the most poetical and instructive of folk-lores, for as in all legends the story of Mélusine abounds in allegorical figures of the profoundest signification; it has undoubtedly been inspired by the mysteries.

Mélusine was the oldest of three daughters whom the sylphid Pressina gave, in one childbed to her husband Elinas, King of Albania. Queen Pressina had demanded of Elinas not to enter her apartment until she had fully recovered; but the king's impatience to see his children made him fail to keep his promise, and on penetrating into the queen's room, Elinas found it empty. Pressina had left forever with her triplets. Many years elapsed when the sylphied took her daughters upon the summit of the highest mount in Albania and showed them the land over which they should have reigned but for the indiscretion of Elinas to penetrate the mysteries of the sylphs. Inspired by a spirit of revenge, the three sisters agreed to seize their

Google

father during his sleep and carry him a prisoner into the mountain, and so they did. But Pressina, who still tenderly loved her husband, angry at the deed of her daughters, inflicted upon them several punishments. It became the lot of Mélusine to be transformed every Saturday into a Siren, half woman, half serpent, and to remain a fairy until the day of judgment.

Mélusine was an extraordinary beautiful creature and dwelt in the forest. One day she met the young Raymondin, son of Count de Forez and king of Britanny, who was lamenting the death of his uncle who he had accidentally killed while hunting, Mélusine offered to console him, to become his wife and make him the noblest "gentilhomme" of his time provided he would solemnly promise not to attempt to see her on Saturdays. This he cheerfully accepted and amidst great feasts and rejoicings the marriage took place. Soon the enchantress had made Raymondin the first among the noblemen of the kingdom, and repeating the witticism whereby Carthage was founded, secured for her husband "as much soil as could be enclosed in the hide of an elk"; having cut it into thin strips and transformed the hide into a long rope, she enclosed within it a small territory on top of a rock upon which she built the famous castle of Lusignan, which, for centuries, held in check the authority of the kings of France.

Mélusine gave her husband eight sons, all vigorous and well formed; unhappily each one suffered some kind of a disfigurement, for, say the kabbalists, children of fairies, when in the flesh, can never be perfect; so Uriam, the eldest son, according to the legend, had his face too short and too broad; one of his eyes was blue and the other red, whilst his ears were as long as "those of a ram." Othon, the second son, had one ear too long; Guyon, the next, had one ear higher than the other; Anthony wore the mark of a lion's paw on the cheek; Regnault had but one eye, placed in the middle of his forehead, which did not prevent him, however, from seeing a hundred miles around him; Geoffroy was adorned with a monstrous canine emerging a full inch from his lower lip and was therefore known as Geoffroy la Grand 'Dent; Froimond had a mole upon the nose, while the eighth son had three eyes.

Each of these personages became the hero of many gallant and

Google

romantic adventures. Uriam and Guyon, having rescued the king of Cyprus against the Saracens and conquered the enemy, Uriam married Hermina, daughter and heir of the king of Cyprus, and Guyon gained the hand of the beautiful, Flora daughter of the king of Armenia. Anthony and Regnault, having rendered the same service to the duke of Luxembourg, obtained for their reward Christina, daughter of that prince, and Eglantina, daughter and heir of the king of Bohemia. The four other sons of Mélusine became respectively the king of Britanny, Sire of Lusignan, Count of Parthenay, and the last, whose name is ignored, entered a cloister.

We leave to the symbolist to discover the signification of these nomenclatures, descriptions, and strange mixtures of historical facts with fabulous or rather allegorical events.

Raymondin de Forez, husband of the beautiful Mélusine, having faithfully kept his vow of not seeing his wife on Saturdays, fortune and prosperity ceased not to accompany him and every member of his household. But one day, ill-advised by his brother Hugh, who suspicioned the fairy of conjugal infidelity, Raymondin could not overcome his curiosity, and, through a hole he had bored with his sword in the door of Mélusine's apartment, on a certain Saturday, the sire of Lusignan beheld his wife bathing and became acquainted with her supernatural nature, she appearing to him as a Siren — half woman, half-serpent . . . . . .

No word can express the dispair of the Count, when, according to an irrevocable law, Mélusine fled from the castle through the window of her room in view of all of the household never again to be seen by her husband and children. She flew three times around the mighty castle, filling the air with shrieks of terror and finally disappeared forever in the postern tower, which, say the chroniclers of the time, seemed ready to crumble into dust. Mélusine had returned to fairy life until the Day of Judgment, rëappearing only to announce the death of some member of the family when her moans can be heard during three nights around the ruins of the old castle in Poitou!

Paracelsus assures that Mélusine is a kabbalistic nymph, a view still retained by our scholars in kabbalistic science.

In the year 1186, the beautiful queen Sybilla, wife of Guy de Lusignan, last king of Jerusalem, on the occasion of her marriage with this

Google

valiant and magnanimous knight, instituted a chivalric Order which received its name in memory of the legendary founder and genius of the house of Lusignan : the Order of Mélusine, which still exists and is officially recognized by several governments. The direct descendant of the kings of Jerusalem, Cyprus, and Armenia, H. R. H. Guy de Lusignan is its present Grand Master.

II

In the year 1063, thirty-three years before the first crusade and fifty-five years before the foundation of the Illustrious Order of the Temple, a descendant of the old house of Lusignan, Robert, surnamed *the Iron-Armed*, with the consent and support of the pilgrims and Christian warriors of Palestine, instituted the first Order of Knighthood, an institution semi-religious and semi-military, whose object it was to protect the faithful who went on pilgrimages to the Holy Places. The Hospitallers of St. John, at Jerusalem, who had been established in 1048, were not organized as an Order ; they consecrated themselves exclusively to the care of the sick in their hospitals. It was but long afterwards that they took up arms against the Turks of Caucase who had invaded Palestine, assuming then the title of Knights Hospitallers, later Knights of Rhodes and of Malta.

To Robert de Lusignan thus comes the glory of having founded the first Order of Knighthood ; he was soon imitated by Hugh des Païens and his eight companions (among whom was Hugh de Lusignan), founders of the famous Order of the Temple, abolished in the beginning of the XIVth century.

The Order of the Knights of St Catherine of Mount Sinaï has the glory of having preceded and survived for many a century, the richest and most powerful of all military organizations of the middle ages. It still exists, but as a purely honorary Order, conferred solely as a reward for acts of valiancy, deeds of charity and pure benevolence.

This Order was recently bestowed with solemn rites and ceremonies in the celebrated monastery of Mount Sinaï, built in the VIth century upon the emplacement of the Burning Bush, 550 meters below the grotto of the prophet Isaiah, and 700 meters below the plateau of the mount where Moses, according to biblical tradition, re-

Google

ceived the Decalogue. The convent, in our days, forms an irregular square, 80 meters long and 70 wide. The massive walls, erected by the pious king Justinian, are flanked with towers and supported in many places with inclined counterforts in red granite. Loopholes at the summit give the convent the aspect of a formidable fortress of ancient times, in spite of the small constructions erected upon several points of the superior edge of the walls, and the small windows pierced here and there by the monks in the higher parts. The convent possesses twenty-two chapels, distributed through the different floors, the largest being that of St. Michel. Seen as a bird's-eye view, the monastery appears as an ancient fortified village, as a *castellum* of middle-age with its winding streets, its blind alleys, its covered passages, its small squares without symmetry, its old iron cannons corroded with rust. The small houses of the monks, the barns and other similar constructions are placed here and there without order, ill-built, and most of them covered with clay and in a state approaching that of decay. Sole among all the buildings and situated in the center is the large basilica, solid and well-cared for. Its supurb flight of stairs, its clean façade, its new zinc roof, and rich Italian campanella, all rejoice the eye of the pilgrim. The basilica of the Transfiguration, erected upon the very place of the Burning Bush, is one of the most venerable sanctuaries of the world. Separated from all other constructions, it dominates them all ; one feels that the basilica is the sole " raison d' ĕtre " of the entire convent ; indeed, the monks are keeping a religious care of the Church.

No religious institution is held in greater veneration than the convent of St. Catherine, not only by the Christians, but also by the Bedouins of the Et-Tih desert and the province of Thor, and by all the Eastern people, whether Christians or Moslems. Mahomet himself protected the monks aud issued a decree prohibiting all faithful Islamites to do them any injury. A copy of this act is still preserved in the archives of Cairo. Here is the translation of that most remarkable document :

" Mohammed-ben-Abdallah has given this edict for all the world in general. If a priest or hermit retires in a mountain, grotto, plain, desert, city, village, or church, I shall be behind him as his protector against all enemies, myself, in person, my armies and my subjects. Since these priests are my rayas, I will avoid to cause

Google

them any damage. One must accept from them only voluntary contributions and none shall compel them to do so against their wish. It shall not be permitted to move a bishopric, nor force a priest to abjure his religion, nor a hermit to leave his hermitage; none of the objects of their churches must be taken away to enter into construction of mosques, nor even in the habitations of Mussulmans. He that shall not conform to this edict opposes the law of God and that of his Prophet. The Christians shall be helped towards the preservation of their churches and houses; they shall not be compelled to carry arms, but the Mussulmans shall carry arms for them and they shall not disobey this act till the end of the world. This edict has been written by the hand of Aby Tabb, this third day of the month of Moharam, in the year 2 of the Hegira and of Jesus Christ the first of August. 622. It is signed by the Prophet himself. Happy shall be the one who shall, and unhappy shall be he who shall not, act according to its contents."

The masters of Egypt have never ceased to show to the monks of St. Catharine of Mount Sinaï a special kindness, and the Sultans of Constantinople at their ascending the throne have never failed to this day to send them letters of protection in remembrance of the edict of Mahomet, in gratitude for the good they accomplish towards the tribes of the peninsula and for the veneration in which are held by the Mussulmans themselves the holy places entrusted to these monks. These are also particularly protected by Russia and the Greek orthodox church, whilst the Popes of Rome, Gregory the Great, Honorius III, Innocent VI, honored them with several bulls confirming their possessions of Mount Sinaï and approving their rules. Today the monastery is placed under the jurisdiction of the Greek archbishop of Cairo.

It is in that convent that till the last century were armed and obligated the Knights of St. Catherine, those pious pilgrims traveling from afar to worship at holy shrines. At present the grand mastership of that valiant Order has returned to the descendant of the founder of this, the most ancient of all chivalric institutions in the Holy Land.

ED. B.

*(To be continued.)*

---

PROBLEM. There are two numbers. Their difference × by the greater and ÷ by the less = 72; but their difference × by the less and ÷ by the greater = 8. What are the numbers?

Google

## *Books, and Magazines.*

EGYPTIAN MAGIC, BY S. S. D. D. Vol. VIII of the "Collectanea Hermetica," edited by W. Wynn Westcott, M. B., D. P. H. 16mo. cloth. London, 1896. Theosophical Publishing Society, 26 Charing Cross, S. W. Price, 3 / 6, net; 86 cents. A suggestive volume.

Here we have translations from several papyri, and other works: The Book of the Dead; The Harris Magical Papyrus; Legend of Ra and Isis; Petrie's Egyptian Tales; The Bruce Gnostic Papyrus.

Here is a summary tracing the resemblances between Egyptian and Gnostic Magic. This work is a help at the solution of the many unsolved Egyptian riddles. Send orders to Theosophical Publishing Society, 26 Charing Cross, London, S. W.; or T. E. Comba, agent, 65 Fifth Avenue, New York City.

---

ANNOUNCEMENT. Monthly, $2.50 a year. 4th year. Planets and People for 1897 will be issued monthly, and will be far superior to anything heretofore published. It will represent the educational work of the Pyramid and Cube, the $200,000 Temple of Light soon to be built in this city, and will treat of many things relative to the occult, which all should understand. Great attraction. New lessons, new subjects, new stories, new enigmas, new departments. Astronomy, astrology, psychology, palmistry, phrenology, hypnotism, theosophy, spiritism, mystery, magic, symbolism, metaphysics, religions, politics, anatomy, physiology, medicine, surgery, finance, health and higher attainment, and their relation to the science of planetary vibration, the law of magnetics and alchemy. Horoscopes free. Send 25 cents for a sample number. Planets and People, 169 Jackson St., Chicago, Ill.

---

BOSTON TRANSCRIPT. Legitimate news for the family, for business men and women, for professional men and women, for the student, for the old, the middle-aged, and the young. Send for a sample copy of the Daily Evening Transcript. No Sunday edition. Wednesday Evening Transcript, Special Literary and Educational Issue. Saturday Evening Transcript, sixteen or more pages. Weekly Transcript, published Fridays. Address BOSTON TRANSCRIPT CO., 324 Washington Street, Boston, Mass.

---

AN EVEN DOZEN. Short Stories by W. Le Roy Fogg. 8vo. pp. 108. Cloth. Manchester, N. H., 1897. Price, $1.00. Address the author, Manchester, N. H. Contents of the work: Light of Gold; Teddy; May Blossom; Barnstormers; Episode of the Plains; Ike, Dad, and the Fiddle: Ezeke, the Odd; His Guardian Angel; Fred's Friend; A Knock Out; One Dark Night; Dorr, Jr., Says Good-by.

Entertaining stories for the young and old, interspersed with wit and good advice. Good motives and deeds find their reward.

Google

## *Books and Pamphlets Received.*

THE BROTHERHOOD OF THE NEW LIFE. The following are already published by E. W. Allen, 4 Ave Maria Lane, London, E. C., Eng. Price, one shilling each.

1. Internal Respiration, or the plenary gift of the Holy Spirit.
2. The Impending World Crisis, or the predicted fire-deluge.
3. The Divine Incarnation, or supreme divinity of the Lord Jesus.
4. The Second Advent, or the personal return of the Lord Jesus.
5. The Man, the Seer, the Adept, the Avatar, or T. L. Harris the Inspired Messenger of the Cycle. By "Respiro."

(In preparhtion.) 6. The Kingdom of God on Earth, or the science of insociated life.

7. The Evolution of the Cosmos, or the manifestation of the finite from the Infinite.
8. The Word, or the Revelation of God to Man.
9. Reïncarnation, or the Evolution of the Monad from Nature to Arch-Nature.
10. The Sesret of Satan, or origin of evil, and the fall of Adam-Eve.

---

THE GREAT SEAL OF THE UNITED STATES. Our inheritance in it. The Seal of History. Vol. I. History and Heraldry. By C. A. L. Totten. Price, $1.00. Pp. 310. This is Study No. 18 of the Serial devoted to the solution of the Anglo-Saxon Riddle of "Our Race." Subscription for a series of four numbers, $2.00. P. O. Box, 1333, New Haven, Conn. Published quarterly. The Seal of Hlstory is illustrated with all the various patterns, devices, legends, quotations; in fact all the details as to the progress of the U. S. Seal. The two volumes will quite completeiy cover the ground of its history, and is written by one conversant, and competent, and reliable. Subscribe for the Series.

The News-Leaflet, Nos. 69-70, for April, 1897, by the same publishers and edited by the author, Prof. Totten, is only $1.00 for 13 numbers. They are filled with articles for those interested in symbolism, Masonry, biblical folk-lore, antiquities, and cognate subjects.

The content of April numbers is "The Physical Factors of Modern Science Veiled in Genesis I, 1. By Ralph Smith Mershon. All masons who desire to see beneath the surface should read these numbers. "He has ordered all in measure, weight, and number."

---

THE CHURCH OF THE FUTURE. Fundamentals of Religion. For the union of all churches. The Order of the Atonement. Jerusalem. Madras. Paris. The pamphlet gives the legend of the Order. Also list of works by the same author. I. G. Ouseley, 3 Evelyn Terrace, Brighton, England.

Digitized by Google

## *Current Serials Received.*

(*Continued from third page of March cover.*)

Altruist. 25 cents. Coöperation. 1719 Franklin Ave., St. Louis, Mo.
American Teacher. $1.00 No 3. Somerset Street, Boston, Mass.
American Tyler. $2. Weekly. John H. Brownell. Detroit, Mich.
Annals of Mathematics. $3. Bi-monthly. University of Virginia, Va.
Arya Bala Bodhini. Re. 1. Hindu Boys' Journal. Madras, India.
Book-Notes. 2 /. Occult, Oriental. 26 Charing Cross, London, S. W.
Belknap Republican. $1. Weekly. L. M. Gould. Lakeport, N. H.
Black Flag Series. 50 cents. Fremont E. Wood. Wichita, Kansas.
Board of Trade Journal. 50 cents. Quarterly. Manchester, N. H.
Bundle of Sticks. $1.00 a year. Oddfellowship. Columbus, Ohio.
Canadian Craftsman and Masonic Record $1.50. Toronto, Canada.
Christian Metaphysian. $1.00. Central Music Hall, Chicago, Ill.
Compass, Star and Vidette. $1. Eastern Star. Indianapolis, Ind.
Dictation. 50 cents. Phonography. Downer's Grove, Chicago, Ill.
Earth not-a-globe Review. Zetetic Ast. 22 Bankside, London, S. E.
Educational Times Reprint. $3. 89 Farringdon St., E. C, London.
Fibre and Fabric. $2. Texile industries. J. M. Wade. Boston, Mass.
Freedom. $1. Realistic Idealism. Helen Wilmans. Boston, Mass.
Freemason and Fez. $1 No. 38 First Ave., Cedar Rapids, Iowa.
Freemason's Repository. $1.50. 3 Westminster St., Providence, R. I.
Frie Ord. Universal Idealist Union. 3 Aarg. Sabro. Christiania, Nor.
Frimurer Tidends. Kr 6. pr. Aarg. A. J. Lange, Christiania, Nor.
Harvard College Library Bulletin. Accessions. Cambringe, Mass.
Herald of Life. $2. Life and Immortality. Springfield, Mass.
Iowa Odd Fellow. $1. State Official Organ. Des Moines, Iowa.
Journal of American Orthoepy. Dr. C. W. Larison. Ringos, N. J.
Journal of Communication. $1. R. Pirs. 320 E. 14th St., New York.
Journal of Higeo-Therapy. $1.00. T. V. Gifford. Kokomo, Ind.
Journal of Mahabodhi Society. 6 /. Philosophy. Calcutta, India.
Journal of Speculative Philosophy. $3 W. T. Harris. Appletons. N. Y.
Knights of Honor Reporter. 50 cts. 252 Washington, Boston, Mass.
L'Argus de L'a Presse. A. Chérié, directeur. Bruxelles, Belgique.
Liberty. 60 cts. Anarchy. B. R. Tucker. Box 1312, New York City.
Le Bulletin de La Presse. 4 frs. 21 quai Saint-Michel, Paris, Frane.
Light of the East. 4 /. 11 Shekdar. Bazar Street, Calcutta, India.
Literary News. $1. New Books. 330 Pearl Street, New York City.
Maine Historical Recorder. Quart. S. M. Watson. Portland, Me.
Masonic Chronicle. $1.50. J. G. Barker. 63 Bleecker St. New York.
Masonic Chronicle 50 cents. M. C. Lilley & Co. Columbus, Ohio.
Masonic Home Journal. $1. Music, culture, etc. Louisville, Ken.
Masonic Tidings. $1.00. No. 466 Jefferson St., Milwaukee, Wis.
Masonic Token. 50 cts. Quarterly. Stephen Berry. Portland, Me.
Mathematical Magazine. $1. Artemas Martin. Washington, D. C.
Metaphysische Rundschau. (Mo.) Berlin-Zehlendorf, Parkstrasse 8.

Google

## *Current Serials Received* (*Continued*).

Mirror and American, Daily. $6. Republican. Manchester, N. H.
Moslem Chronicle and Observer. Rs 10. Weekly. Calcutta, India.
National Rebekah. $1. Lady Oddfellowship. Minneapolis, Minn.
New Church Life. $1.00. No. 1821 Wallace St., Philadelphia, Pa.
New Earth. 50 cents. Reform. 28 Elm Street. New York City.
Nova Lux. L 10. Giovanni Hoffmann. Castro Pretorio, 82. Roma.
Odd Fellows Review. $1. Gemania, Bank Building. St. Paul, Minn.
Odd Fellows Siftings $1. Broad & Spring Garden, Philadelphia, Pa.
Ohio Teacher. 50 cents. Education, Schools. Springfield, Ohio.
Oklahoma Odd Fellow. 50 cents. J. B. May. El Reno, Ok. Ter.
Oriental Department Papers. 50 cts. 144 Madison Ave. New York.
Our Animal Friends. $1. John P. Haines, 10 E. 22d. New York.
Our Dumb Animals. 50 cents. George T. Angel Boston, Mass.
Our Race News Leaflets. $1. 13 Nos. Lt. Totten. New Haven, Ct.
Peace-Maker. $1.00. 123 North Fourth Street, Philadelphia, Pa.
Planets and People. $2.50. Ormsby. 169 Jackson St., Chicago, Ill.
Popular Odd Fellow. 50 cents. John W. Bourlet. Concord, N. H.
Præco Latinvs. Language. 1328 Spring Garden St., Philadelphia, Pa.
Record. Odd Fellows, Freemasonry, etc. Watertown, New York.
Salvator and Scientist. $1. Koreshan Astronomy. Chicago, Illinois.
Spons' List of Engineering Books. Mo. 12 Cortlandt St., New York.
Square and Compass. $1.00. 24 Masonic Temple, Denver, Colo.
Southern Odd Fellow. $1. Brotherhood. Birmingham, Alabama.
Sykesville Reformer, F. B. Livesey. Monthly. Sykesville, Md.
Texts and Studies. Biblical and Patristic Lit. Cambrrdge, Eng.
Tidings from the Craft. $1.00. Claude E. Sawyer. Aiken, S. C.
Times of Restitution. 50 cents. Euclid Avenue, Allegheny, Pa.
Tongues of Fire. Contributions. Holy Ghost. Durham, Maine.
The Cayster. 25 cts. G. P. Pierce. Present Truth. Deshler, Ohio.
The Companion. 50 cents. Charles A. Poland. Columbus, Ohio.
The Earth and Man.. 50 cts. P. J. Wilson Pub. Co., Detroit, Mich.
The Eastern Star. $1.00. Adoptive Masonry. Indianapolis, Ind.
The Firebrand. 50 cts. Anarchy Box 477, Portland, Oregon.
The Flaming Sword. $ Cyrus R. Teel. 99th & Oak Sts., Chicago. Ill.
The Great Round World. $2.50. 3 and 5 W. 18th St, New York.
The Herald. 25 cents. New Spelling. 57 Harbord St., Toronto, Can.
The Household Realm. $1. Mo. Webster Pub Co., Chicago, Ill.
The Kansas Freemason. $1. James H. McCall. Wichita, Kan.
The Keystone. Weekly. $2. 237-239 Dock St., Philadelphia, Pa.
The Lake Como Normal. The Normal School. Lake Como, Miss.
The Lamp. 25 cents. Albert E. S. Smythe, ed. Toronto, Canada.
The Lamp of Life. $1. B. O Kinnear. 101 W. 74th st., N. Y. City.
The Manifesto. 50 cents. Henry C. Blinn. Canterbury, N. H.
The Masonic Review. $2. Wrightson & Co Cincinnati, Ohio.
The Mathematical Messenger. $2. G. H. Harvell. Tyler, Texas.
The Mathematical Visitor. 50 cts. each. A. Martin, Washington, D. C.

Google

## *Current Serials Received* (*Continued*).

The Messenger. 6 /. 22 Devonshire St., Bloomsbury, London, W. C.
The Morning Star. $1. Mystical. Peter Davidson, Loudsville, Ga.
The Mystical World. 2 /. H. A. Copley. Canning Town, London, E.
The New Age $1. Wm. H. Barnes. San Francisco, California.
The Normal Visitor. Students. 25 cts. Teachers, Pea Ridge, Ark.
The Observer $1. M. A. Booth Lovers of Nature. Portland, Conn.
The Occult Review. 50 cents. Bi-monthly. Box 2646. Boston, Mass.
The Odd Fellow. $1.00. George W. Dewey. editor. Owosso, Mich.
The Open Door. $1. T. S. Drewry. 43 Cross St., Lawrence, Mass.
The Oracle. 50 cts. C. H. Mackey, 39 E. Springfield St., Boston, Mass.
The Perfect Way. $1. Mo. Metaphysical subjects. Denver, Colo.
The Restitution. $1.50. Weekly. A. R. Underwood. Plymouth, Ind.
The Rostum. $1. Progressive. 73 Warren St., New York City.
The Saints' Herald. $2.00 Joseph Smith. Mormon. Lamoni, Ia.
The Signet. Masonry. Brotherhood. Temple Block, Decatur, Ill.
The Spirit of the Word. $.1 A. P. Adams, editor. Beverly, Mass.
The Spirit of Truth. 50 cents. Thomas Cook. Hot Springs, Ark.
The Tali man and Record. $2.00. T. C. Beherrel Indianapolis, Ind.
The Tre-tle Board. $1. Masonry, California S ., San Francisco, Cal.
The Theosophical Forum. $1. 144 Madison Ave. New York City.
The Tribes. 50 cents. Identity. Box 1433, Denver, Colorado
The True Life. 25 cents. Hillsdale, Santa Clara Co., California.
The Vahan. 2 / 6. Theosophic. 26 Charing Cross, London, S. W.
The Wealth of India. Rs. 3. 146 Lower Chitpore Rd, Calcutta, India.
Travelers Record. Travelers Insurance Company. Hartford, Ct.
Union, Daily. $6. Democratic. Morn & Eve. ed. Manchester, N. H.
Universal Truth. $1. Healing. 87 Washington Street, Chicago, Ill.
Utah Odd Fellow. $1. General Oddfellowship. Salt Lake City, Utah.
Western Odd Fellow. 75 cents. H. C Stevens. Topeka, Kansas.

---

THE ROYAL HOUSE OF LUSIGNAN. Its Founder and Present Representative. By Edward Horton, Solicitor-General of the Pro-Armenian Alliance of the United States. Washington, D. C. 1896. The frontispiece is a likeness of H. R. H. Prince Guy de Lusignan. This neatly-printed monograph is a short history of the founder of the royal house which once governed the Armenians, and a sketch of the noble and talented representative in this generation, who takes such a deep interest in the afflicted country which his ancestor once ruled. Received from Edouard Blitz, M. D., Nevada, Mo.

THE HERALD Devoted to Pronunciation and Amended Speling. This journal is published (with missionary object) quarterly; 8 copis to one adress, 25 cents in advance; 20 copis, 50 cents; 100 copis, $2. Issued for a past year, 10 cents. Foren stamps taken. Vol. II, No. 52, for April, 1897. Adress A. Hamilton, Toronta, Canada. The editor and publisher has our kind thanks for a complete set, covering 1885 to 1897. Send to him for a package to distriute.

Google

COMTE DE GABALIS. The Continuation of the Comte de Gabalis, or New Discourses upon the Secret Sciences. Touching upon the New Philosophy. A posthumous work Amsterdam, Pierre de Coup, M.D.CCXV. Translated by John Yarker, Esq. Robert H. Fryar, Bath, Eng. 1897. Part II. Limited edition; uniform with the "Bath Occult Series." Part I, "Submundanes, or the Elementaries of the Cabala, being the History of Spirits" was published in 1886. Part III will follow shortly, and will be a still more interesting volume, as it runs over the literature of 2,500 years to find alleged facts for that which the modern people term extacic vision, premonitions, healing, clairvoyance, spiritualism, occultism, etc., and giving the views of the ancients as to the cause of the visions and intuitions. This second part, or continuation, is more metaphysical than practical, and covers some witty satire upon the more extravagant doctrines of the sectaries of the 17th century. It turns much on the physics of Giordano Bruno and René Descartes. Those who are interested in these subjects should not lose the opportunity to secure these works as they are published from time to time in these limited editions. The price of Part II is seven shillings and six pence net, and should be sent promptly to Robert H. Fryar, publisher, Bath, Eng. Part I and III now in press mu-t be ordered together by payment in advance to secure them. (Part I is from the unique original, and approved by Hargrave Jennings.) The following are ready for the press:

The Theurgic Mysteries of the Sign of the Cross

Magnetic Magic, from the French of A. L. Cahagnet, H. F. T. S. (A Key to Experimental Occultism.)

Thespius on Trial.

---

THE MONIST. Devoted to the Philosophy of Science. April, 1897, contains the following articles: Hegel To day, by Prof. Rudolph Eucken; The Genesis of Social "Interests," by Prof. J. Mark Baldwin; Some Points in Intercranial Physics, by Dr. James Cappie; The Conflict of Races, Classes and Societies, by Prof. G. Flamingo; The Mythology of Buddhism (illustrated), by Dr. Paul Carus. Literary Correspondence: France—Lucien Arréat. Criticisms and Discussions: The Theory of Mathematical Form, by A. B Kempe. $2.00, yearly. 50 cents a number. 324 Dearborn St., Chicago, Ill.

THE METAPHYSICAL MAGAZINE, for April, contains: Occult Science and occult Wisdom, by Franz Hartmann. The Kingdom of Heaven, by Charles Stone. Plato on Immortality, by William T. James. The Voice of Psychic Force, by Shelby Mumaugh. Political Equality, by E. Jennie H. Richardson. The Inner Light, by Edward A. Pennock. The Transcendental Ego, by A. L. Mearkle. Hindu Deities and Cosmic Law, by Mme. Olivia. The World of Thought, editor. $2 50 per annum. Monthly. 503 Fifth Avenue, New York City.

Google

## *Publications and Exchanges.*

MODERN ASTROLOGY. To those interested in occult and advanced thought should read and study this journal which is a monthy magazine edited by Alan Leo, P. A. S., and published on the first day of every month ; price, one shilling ; (annual subscription, twelve shillings or $3.00, post free.) Address " Modern Astrology," 1 and 2 Bouverie Street, Fleet Street, E. C., London, Eng. A simple method of instruction in the science of astrology. The esoteric side of astrology. Birthday information. A monthly calendar of fortunate and unfortunate times in each day. Monthly predictions, or the events of the month. Curious horoscopes illustra ed. Horoscopes of noted persons. A students' corner, etc. This the most original of magazines and it offers the following special features : Questions answered upon any subject. This is a wonderful offer and may save you a fortune, make you happy in your married life, help you to obtain good health, and teach you how to know yourself. See the coupon in each month's issue.—*Adv.*

LE BULLETIN DE LA PRESSE. Organe Professionnel des Publicistes et Petites Affiches de la Presse, de l'limprimerie et de la Librairie paraissant le 10 et le 25 de chaque mois. 3me Serie — No. 6. 1897. Annual subscription, 4 francs. Edited and published at 21 quai Saint-Michel, Paris, France. This new addition to our exchange list is a journal of progress, and fully up to the times in giving the results of the researches, the experiments, the discoveries, and the thought of the times. The leading scholars of France are among its contributors, among them being Dr. Papus, Henry Berger, A. Billiard, Delorne ; also, Mévsouk-Bey, Zevaés, Quéker, G. de Lamarcodie, and Xavier de Carvalho. La Presse is edited by M. V. de Marolles. Articles on Occultism, spiritism, magnetism, bibliography. new books, languages, and the literature of the day.

NOVA LUX. Edited by Dr. Giovanni Hoffmann, Viale Castro Pretorio, 82, Roma, Italia. Devoted to " Teosofia—Esoterismo, Occultismo, Psichismo." The official bulletin of the " Della Societa Teosofica (Secione Europea)." Octavo, monthly. Official organ of the " Union Idealiste Universelle." Annual Subscription, L. 10 ; foreign, L. 12. January number contains an article from the pen of Annie Besant. A series of articles on the Order of Martinists is being published, written by Fulgenzio Bruni, S.·. I.·. This monthly is now in its tenth volume. We welcome it to our Sanctum.

THE ASTRAL OCCUPANT. A new pamphlet dealing with a wonderfully deep subject. Should be in the hands of all advanced thinkers. Sent to any address for a one cent stamp. *The Oracle*, No. 39 East Springfield Street, Boston, Mass.

Google

## *Books and Pamphlets Received.*

HOMILIES OF SCIENCE. This is No. 24, of the series of the Religion of Science Library, for March, 1897. Price, 35 cents, single number; Yearly, $1.50. Homilies of Science is from the pen of Dr. Paul Carus, editor of *The Monist* (quarterly) and *The Open Court* (monthly). The first edition was immediately exhausted and a second has been published to meet the demand of this popular series of scientific discussions: Religion and Religious Growth; Progress and Religious Life; God and the World; Soul and the Laws of Soul-Life; Death and Immortality; Freethought, Doubt, and Faith; Ethics and Practical Life; Society and Politics. Address 324 Dearborn St, Chicago.

ORLANDO FERGUSON'S LATEST DISCOVERIES IN ASTRONOMY. The Globe Theory of the Earth Refuted, acompanied with a map of the world as seen by the author and demonstrated by this pamphlet of 46 pages. Appendix of 16 pages, a lecture in Refutation of the Globe Theory, at Hot Springs, South Dakota. Map 20 by 32 inches in colors, with "Four angels standing on the four corners of the earth" (Rev. vii, 1). Portrait of the author.

"THE BEAUTIFUL CITY." "Glorious things are spoken of thee, O City of God." (Psalm lxxxvii, 3). A sheet of music, with the words, "O what beauty! What heavenly beauty," etc. Published at Shaker Village, East Canterbury, N. H. Received from H. C. Blinn.

MEXICAN SYMBOLIC MASONRY. The True and the False. By Richard E. Chism. "Above all things Truth beareth away the Victory." Published by the author, 3 a Independencia No. 1, City of Mexico. The truth about Mexican Symbolic Masonry: To the Grand Lodges of the United States, England, Canada, Germany, etc. 1897.

THE PRACTICAL AND SCIENTIFIC VALUE OF THE WEATHER MAP. By Isaac P. Noyes. 409 Fourth St., S. E., Washington, D. C. This is a description of the weather map, and how to use it; its important value for obtaining a knowledge of the system. Valuable to those who study the weather, and forecast.

NEW CHURCH REVIEW. April, 1897, contains Theories of Evolution, by T. F. Wright; Time and Space, hints given by Swedenborg to Kant, by A. J. Edmunds; International Arbitration, by Chas. H. Drew; "The Noble French Nation," by W. L. Gladish; also other articles. $2-00 a year. 16 Arlington St., Boston, Mass.

---

WANTED. *The Theosophist* (published at Madras, India), one copy, Vol. III, No. 12 (September). Vol. VIII, No. 1 (October, 1886); No. 4 (January, 1887). Address St. George Best, 378 Hermitage Avenue, Chicago, Ill.

Google

MERCURY. Devoted to the Study of Theosophy, Oriental Philosophy, the Occult Sciences, and the Brotherhood of Man. Published monthly. William John Walters, Managing Editor. Address, Palace Hotel, San Francisco, Calif. $1.00 a year ; ten cents single copy. Printed on thick paper, and neatly gotton-up typographically, adorned with the messenger of the gods and the winged kneph. Readers are cordially invited to send in questions and answers, notes and news, pertaining to the subjects treated on in this magazine.

LUCIFER. A Theosophical Monthly founded by H. P. Blavatsky in 1887. Edited by Annie Besant and G. R. S. Mead. Annual subscription, seventeen shillings and six pence, or $4.50. Now in its XVIIth volume. The largest and leading theosophical English periodical devoted to Theosophy and its kindred subjects. Editorial correspondence, and books for review, should be addressed to Editors of Lucifer, 19 Avenue Road, Regent's Park, London, N. W. Letters on business should be directed to The Theosophical Publishing Society, 26 Charing Cross, London, W. C. All Theosophical and Occult books for sale by the Society. Also Theosophical Publishing Society, 65 Fifth Avenue, New York ; Theosophical Publishing Society, Benares ; The Proprietors of The Theosophist, Adyar, Madras.

THEOSOPHY. Founded in 1886 under the title of THE PATH, by William Q. Judge. A magazine devoted to the Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature. $2.00 per year ; 20 cents a copy. The Theosophical Publishing Company, 144 Madison Avenue, New York City. Now in its eleventh volume. Published monthly.

THE THEOSOPHIST. A magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. S. Olcott. Published by the Proprietors at the Theosophical Society's Headquarters, Adyar P. O., Madras, India. Vol. XVIII began with October, 1896. Subscription price, annually, $5 00 in advance. Back numbers and volumes may be obtained at the same price. Vols. I to VI are quartos ; Vols. VII to XVII are octavos. 64 pp. monthly. "There is no religion higher than Truth," the motto of the Maharajahs of Benares. A concise and complete account of the theosophical movement under the head "Old Dairy Leaves" is now being published, in a series of chapters. A supplement with each number gives a full account of the activities of theosophy throughout the world.

HISTORICAL RETROSPECT, 1897–1896, of The Theosophical Society. Extract from the 21st anniversary address of the President-Founder of the Society. Madras, India. 1896. This pamphlet gives the facts from the records. 32 pages. Received from Alexander Fullerton, Gen. Sec. of the American Section, 5 University Pl., New York.

Google

## *Miscellaneous Notes and Queries.*

Some of the numbers in Vols. II, III, IV, V, and VI are out of stock. When we can secure the scarce numbers, we can generally make up sets at the following prices :

| | |
|---|---|
| Vol. I, July, 1882, to February, 1884, | $2.00 |
| Vol. II, March, 1884, to December, 1885, Vol. III, 1886; each, | 3.50 |
| Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each, | 2.50 |
| Vol. VII, 1890; Vol. VIII, 1891; each, | 1.50 |
| Vols. IX and X, 1892, bound, | 1.50 |
| Vol. XI, 1893; Vol. XII, 1894; Vol. XIII, 1895, each. | 1.00 |
| Vol. XI, 1893; Vol. XII, 1894; Vol. XIII, 1895, bound, each, | 1 50 |
| Vol. XIV, for 1896, | 1.00 |
| Vol. XV, for 1897, | 1.00 |
| Vols. I to XIV, in numbers, | 23.00 |
| Vols. I to XIV, bound, | 26.00 |

Bound volumes, of IX-X (1892), XI (1893), XII (1894), XIII 1895), XIV (1896), will be sent by express on receipt of the complete perfect numbers for these years and 50 cents for binding; if by mail, 60 cents, prepaid.

## *Prmphlets and Exchanges.*

ANNOUNCEMENT. Monthly, $2.50 a year. 4th year. Planets and People for 1897 will be issued monthly, and will be far superior to anything heretofore published. It will represent the educational work of the Pyramid and Cube, the $200,000 Temple of Light soon to be built in this city, and will treat of many things relative to the occult, which all should understand. Great attraction. New lessons, new subjects, new stories, new enigmas, new departments. Astronomy, astrology, psychology, palmistry, phrenology, hypnotism, theosophy, spiritism, mystery, magic, symbolism, metaphysics, religions, politics, anatomy, physiology, medicine, surgery, finance, health and higher attainment, and their relation to the science of planetary vibration, the law of magnetics and alchemy. Horoscopes free. Send 25 cents for a sample number. Planets and People, 169 Jackson St., Chicago, Ill.

JOURNAL OF COMMUNICATION. $1.00. Quarterly. Edited by Robert Pirs, 320 East 14th St., New York City. Devoted primarily to linguistic, metric, and numeric progress. July, and December, 1896, January, 1897, Nos. 1, 2, 3 received; handsomely printed, royal 8vo. 'Spelling Reform,' a dream and a folly, by Daniel G. Brinton. Universal Language and Orthography; Method in Spelling Reform, both by Robert M. Pirs. Bibliography: Linguistic, A to C; Metric and Numeric, A to S. Editorials, notes, etc.

THE OPEN COURT. A monthly magazine devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea. Editor, Dr. Paul Carus; assistant editor, T. J. McCormack; associate editors, E. C. Hegeler, Mary Carus.

Google

MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*"Nature is a many-toned Lyre whose chords are moved by Deity."*
— S. B. BRITTAN.

VOL. XV. JULY, 1897. No. 7.

THE LOST PLEIAD. (Vol. XIV, p. 152½.) There is a poem on "The Lost Pleiad," by Felicia Dorothea Hemans, which no doubt can be found in her collected works. An edition, in six volumes was published by her sister. Mrs. Hemans was born Sept. 25, 1793; died May 16, 1835.

"The Lost Pleiad and Other Poems" is the title of a volume of poems by Thomas Holley Chivers, published in New York, in 1845. Mr. Chivers was born in 1807; died in 1858.

The Lost Pleiad was one of the Pleiades (Alcyone, Celeno, Electra, Maia, Merope, Sterope, Taygeta), in the constellation Taurus. The scholiast on the *Phenomena*, a poem by Aratus, says the lost Pleiad was Electra, and that it disappeared at the fall of Troy. Another account says it was Merope, and that it seemed to move away suddenly like a comet toward the north pole and beyond, and became the third star in the handle of the asterism called "the great dipper," where it received the name Αλωπηξ, "The Fox."

MODERATION AND GENEROSITY. It is related of Hasan the son of Ali, that a slave who having once thrown a dish of boiling water on him as he sat beside the table, and fearing his master's resentment, immediately fell on his knees, and repeated these words: "Paradise is for those bridle their anger." Hasan replied, "I am not angry." The slave proceeded, "and for those who forgive men." "I forgive you," said Hasan. The slave, however, finished the verse, adding, "for God loveth the beneficent." "Since it is so," replied Hasan, "I give you your liberty, and 400 pieces of silver." — Sale's *Koran*, Notes, chapter III.

Google

CHESS-KNIGHT'S TOUR. (Vol. XV, pp. 6, 89, 115, 175.) We have received another answer to the knight's-tour problem, and notwithstanding it is a little late, we will publish it on account of the tact and ingenuity displayed in it. We dispatched a volume of this magazine at once to this correspondent.

*Here, I think, is the quotation*
*Spoken of in* NOTES AND QUERIES,
*As the tour of Sir Knight Zig-Zag :*
*(See this year's initial number.)*

*" Face to face we speak together,*
*But we cannot speak when absent,*
*Cannot send our voices from us,*
*To the friends that dwell afar off ;*
*Cannot send a secret message,*
*But the bearer knows the secret,*
*May pervert it, may betray it,*
*May reveal it unto others."*

*Should you ask me where I found it,*
*I will answer, I will tell you : —*
*In the Song of Hiawatha,*
*Written by the bard Longfellow,*
*(Field and Ticknor's first edition,)*
*Canto fourteen — " Picture Writing,"*
*From the verse, the seven and twentieth*
*To the verse, the four and thirtieth,*
*Both the first and last inclusive.*

DAVID F. DAY, Buffalo, N. Y.

KNOWLEDGE AND IGNORANCE. "When we have gained a knowledge of that which constitutes beauty, we shall also have gained a knowledge of that which constitutes its reverse.

When we have gained a knowledge of that which constitutes goodness, we shall also have gained a knowledge of that which constitutes evil ; for all things stand in a mutual relation to each other." — *Lao-Tsze, The Great Thinker*, translated by Maj-Gen. G. G. Alexander.

And so it has been said :

*" Nothing and something are relative terms,*
*Easy and hard are the same ;*
*The long to the short a proportion affirms,*
*Which the high to the low also claim.*
*The tones and the notes are but modifications,*
*And before and behind only changed situations."*

Google

THE NAME OF THE GREAT FORCE. The Disciples said unto him: "Lord, when we said, Give us a name which shall suffice for all the worlds, you answered us and said, 'When I have passed through all the worlds and have brought you forth from them, then I will tell it unto you.' Now behold we have traversed all the worlds and we have seen all that they contain; you have taught us their names and the names of their seals, and their numbers so that they shall open before us from the first even unto the last; teach us then the Name of which you have spoken in order that we may speak it in all the worlds of the Æons, and that they may open before us."

Then Jesus said unto them:

"Hear ye then and I will tell you; guard it in your heart."

Then they said:

"Is this the Great Name of your Father, who existed from the Beginning, or of one greater?"

And Jesus said unto them:

"No, but it is the Name of the Great Force which is in all worlds. If you speak the word, all the worlds must submit. Those which are in the Æons from the first to the last, even unto the Treasure of the God of Truth. The Guardians, the Hierarchies, and the Firmaments shall open before you. This is the Name which I tell unto you:

Aaaōōōzōrazazzzaieōzazaeeeiiizaieōzōakhōeoooythōezaozaezēēēzzēēz-aozakhōzaēkheyeityxaalethykh.

"This is the Name which you must speak in the interior world; the Name of the God of Truth is an exterior world. Live then in the exterior world; pronounce this name; mark yourself with the seal of which the Name is Zzeeōōkhaaaezaza. Say it and take in your hands the number Zōnstth. When you have arrived at your destination, pronounce this name; say it first, then turn towards the four quarters of the Holy Place, make the sign of the Seal, say the Name of which you hold the number in your hand." — *The Gnostic Papyrus.*

THE AGENT OF GRAVITY =◯= THE MEDIUM OF LIGHT. Whether or not there be other sidereal systems than that of human intelligence is a query of imagination. It can never be a problem in the scientific sense of the word. All the material contents of the pericosm are colligated by the Ether's pressure; and this aggregate of material things is the exclusive Cosmos of material existence. The agent of gravity is identical with the medium of light; therefore, whatever is within the pericosm *is*, or may become, visible, but nothing beyond its precincts. It is possible that a telescope may yet be invented by means of which we may see *to* the walls of the physical universe, but never beyond *them*, nor anything outside of them. — *Pericosmic Theory* (p. 241), by George Stearns.

Google

HARD TIMES. *Apropos* of "Hard Times," I have a pamphlet entitled, "Smash! a Sketch of the Times, Past, Present, and Again to Come. Smash-Smashing-Smashed. An active verb (very), kite-flying gives to airy nothings a local habitation (value) and a name. London, 1860." The following item from a recent catalog would seem to indicate that financial stringency is no new-fangled thing of recent invention:

"The Worth of a Penny, or A Caution to Keep Money, with the Causes of the Scarcity and Misery of the Want thereof in these Hard and Merciless Times; as also, How to save it in our Diet, Apparal, Recreations, etc., and also, what Honest Courses Men in Want may take to Live. By Henry Peacham. Small quarto, 1669." £1, 1 sh.

At the end is a manuscript copy of "the Worth of a Penny," extracted from "Old English Sayings," by Jeffreys Taylor.

J. FRANCIS RUGGLES, Bronson, Mich.

---

A NEW TRANSLATION OF THE KORAN. By Charles H. S. Davis, Meriden, Conn. A new and complete translation from the Arabic, with notes, philological, exegetical, and explanatory; with introductory chapters on Mohammed, Islam, and the Koran. In two volumes. The second volume will contain the Arabic text with a concordance and vocabulary. Each volume will be sold separately. After ten years of labor this work is now nearly completed. This will be the best translation for the English reader that has yet been made. The text has been closely followed, and it is accompanied with a full commentary drawn principally from Arabic sources.

Mohammed was one of the master minds of the world's history, the founder of a nation and an empire; and one of the monotheistic creeds, which sprung from the Semitic race, is one of the latest and most historic of the great religions of the world. The Koran is considered "The Word of the Lord" by over 200,000,000 of people on two continents, and has a large following on a third. The Koran is a book that should be read on account of the influence it has produced on the destinies of mankind, and the power it still weilds over so large a proportion of the human race, it having materially influenced the destinies of the larger portion of the civilized globe.

---

COLOPHON. In bibliography, the postscript contained in the last sheet of an early printed work, (bfore the introduction of title-pages), containing the printer's name, date, etc. It is so termed from a fanciful allusion to a Greek satirical proverb, in which the people of Colophon, in Asia Minor, are reproached as being always the hindmost.

Google

QUOTATION. The line that "ANGELO" inquires for is misquoted by himself, and also by many others. He uses the word "tree" for "time." The three line are from Young's "Night Thoughts," Night V, 773-75, as follows:

"That life is long which answers life's great end.
The *time* that bears no fruit deserves no name.
The man of wisdom is the man of years."

AUTHORSHIP OF "ANTONY AND CLEOPATRA." (Vol. XIV, p. 81.) The Boston *Transcript* of June 5, 1897, says the author of the poem, "Antony and Cleopatra," is Allen H. Spooner, and adds that it may be found in a volume of reminiscences of Boston lawyers, by Joseph A. Willard, published two years ago. This poem was published in *The Galaxy*, 1877, Chicago, *The Argonaut*, San Francisco, and in several New York prints, under the name of Mary Bayard Clark, as its author, who is said to be the wife of a prominent attorney of North Carolina. Can any reader give correct information as to the author?

AUTHORSHIP OF "THERE IS NO DEATH." (Vol. XIV, p. 6.) The authorship of "There is no death, what seems so is transition," has been credited to Henry W. Longfellow and E. Bulwer Lytton. Now appears the poem in the *Occult Quarterly*, April, 1897, under the name of J. L. McCreery.

---

CREATION OF THE WORLD. The Orphic poets conceived the world as having been formed by the Deity out of pre-existing matter, and upon a pre-determined plan. The Eros was the *Spirit*, Wisdom, or Love of God. The following is from Aristophones, *Aves*, 698, says:

"First was Chaos and Night, and black Erebus, and vast Tartarus;
There was neither Earth nor Air, nor Heaven; but in the boundless bosom of Erebus;
Night with her black wings first produced an aerial egg,
From which at the completed time sprang forth the lovely Eros,
Glittering with golden wings upon his back, like the swift whirlwinds.
The race of the Immortals was not till Eros mingled all things together,
But when the elements were mixed with one another, Heaven was produced,
And Ocean, and Earth, and the imperishable race of the Blessed Gods."

Digitized by Google

" LITERATURE ON 666. (" Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred three score *and* six."—*Revelation* xiii, 18.) What is the name of the " man "? ALPHONZO.

This question is in brief that of several in our drawer. To give even a synopsis of the writings of many on the subject would require too much space; therefore, we shall do as we have done several times heretofore, give some of the fuller literature on " 666," any of those interested may procure the books, or search the larger libraries for them.

ANONYMOUS. The Number Six Hundred and Sixty-Six and the Name of Antichrist. χξς Pp. 224. London, 1874.

CLARKE, J. E. Dissertation on the Dragon, Beast, and False-Prophet of the Apocalypse, in which the Number 666 is Satisfactorily Explained; and also a full illustration of Daniel's Vision of the He-Goat. Pp. 400. London, 1814.

KEANE, A. H. The Antichrist Legend. A chapter in Christian and Jewish Folklore. Englished from the German of W. Bousset. Prologue on the Babylonian Dragon Myth. Pp. 308. London, 1896

RABETT, REGINALD. ΛΑΤΕΙΝΟΣ: LATEINOS; or the Only Proper and Appellative Name of the Man, whose Prophetical Number in Greek Numerals is χξς, 666; (Rev. xiii, 18.) The Ecclesiastical Mark or Name of the Beast. " Two horns like a lamb, and he spake like a dragon." (Rev. xiii, 11.) Pp. 308. London, 1835.

[TAYLOR, JOHN.] Wealth, the Number of the Beast, 666, in the Book of Revelation. Pp. 156. London, 1844.

THOM, DAVID. The Number and Names of the Apocalyptic Beasts; with an explanation and application. Pp. 398. London, 1848.

TWO SERVANTS OF CHRIST. The Computation of 666, and its Relation to Anti-Christian Systems, but having reference to a Person, the Coming Antichrist, who is to be overthrown by the "Sun of Righteousness." (Rev. xiii, 18.) Pp. 398. London, 1891.—Mal. iv, 2.

UPJOHN, J. A. The Number Counted, 666. An enigma that has baffled the ingenuity of men for eighteen hundred years. Pp. 150. Neenah, Wisconsin, 1882.

There are many other works on this number. The work by David Thom above gives a resumé of nearly all on the subject down to his time. The work by "Two servants of Christ" above contains a mass of curious speculations.

Google

## *A Chant of the Sun.*

A song for you, O *Sun* /
Hi ! Old luminary, it is of you I sing this time.
I buy you, thrust two cents into the grimy fist of the imp who gazes back at me with handsome black audacious eyes ;
Or, perchance I find you on my stoop in the morning, betwixt the fresh loaf and the milk jug ;
I hold you in my hand, I turn your rustling folios, I feel your damp between my fingers—
Damp as with the dew of early morn of immense intelligence ;
I have bought you, O *Sun*, and you are mine, paper and soul, you, and all that is in you ;
What thing have I bought ?

A square yard of plain paper, besprinkled with nonpareil, agate and brevier inkiness ?
A flutter waif wafted from the maw of the mighty machine, clanging, clanging in the sub-cellar ?
The fabric of myriad hands, flying like swift shuttles between the case and the composing-stick ?
The register of restless brains, revolving, pondering, weighing event and cause far on beyond midnight ?
Aye, all that and how much more ?

A poem ! Such a poem as is writ only in letters of blood and letters of light ;
An epic, vast and solemn, beside which Homer and Dante, the song of fictitious heroes and the howls of imaginary devils seem trivial.
A poem throbbing with the measured cadence of all human activity ;
A poem whose tremendous rhythms have been shaped by the Maker's existent ;
The true libretto to the Pythagorean music of the spheres ;
A poem — the poem of one day in God's universe—
Measure that off with your two-penny column rules, if you can !

From the grayish maze of the lettered page, forms arise, filling the air
Slaves and fugitives in purple, trembling, moving here and there, followed by obsequious Ministers and Chancellors ;
Monarchs, horny handed, wielding the broadaxe, the hammer, the pick, the jackplane, the crowbar ;
The glittering holiday pageant, the procession of the tomb ;
The tireless movement of the giant wheels of commerce — Manhattan's commerce, the world's business ;

Google

Tall-sparred ships manned by sailors ; locomotives, the throttle-valves firmly clutched by brawny hands ;
The assassin dogging his victim ; the clean-limbed racer leaping ahead and under the wire ;
The rosy babe asleep in its cradle ; diplomats in Congress deciding the fate of nations ;
Murmurers and miracle-workers, Americans, Europeans, Africans, Polynesians, and the yellow children of Asia.

Aye, a poem ! From the unceasing murmur, the awful undertone of a great city, sounds separate themselves and become distinct to my ear :
The wail of the hungering toiler ; the crunch of the iron heel ;
The sibillants of the lovers whispered caress ; the rattle of Jacquard looms ;
The unfortunate tramp's dull tread on the pave, echoing at midnight through the deserted street ;
The gabble of fools, gammon of knaves, click of glasses, harsh chink of yellow gold told out by the teller ;
The tap of the drum sounding to arms ; the scratch of the pen signing the death-warrant ;
The curse of the psalm ; the wedding-bells ; the infant's first cry ; the sob over the coffin ;
And the *Sun* shines for all !

---

THE MOLECULES. The statement is made by Prof. Wm. Crookes of London that to count the molecules in a pin-head space, at the rate of 10,000,000 per second, would require 250,000 years. The smallest particle that the eye can detect measures about one one-hundred-thousandth of an inch on a side, and such a particle is composed of from 60,000,000 to 100,000,000 of molecules ; one one-hundredth of a cubic inch of gas contains 19,000,000,000,000,000,000 to 6,000,000,000,000,000,000,000 molecules. Probably no microscope will ever be constructed of such high power that these particles can be seen by its aid, and as to the measurement of their actual size, is a problem that taxes to the utmost the resources of investigators, the chief reliance at present being placed on the method which employs very fine films — these being made of soap solution, as in bubbles, of deposits nf metals, by electro-plating, or of olive oil on water, the latter a favorite process ; the thickness of the films is measured in various ways, and the approximate size of the molecules then calculated. In one case of the film it was found to be one ten-millionth of an inch thick, and as, presumably, there were at least five layers of molecules, the individual molecules could be no more than one fifty-millionth of an inch in diameter.

Google

## *Arcane Societes. (Additional.)*

(*Continued from Vol XIV, p. 284.*)

THE ORDER OF THE ATONEMENT. The Order of the Atonement and United Templars Society is by no means to be confounded with any other of similar name or any other reform society, though all such are spiritually connected with or affiliated to this most ancient Order proceeding from the Sacred Heart of God.

The legend of the Order says: In a remote period of the past, beyond the memory of the present human race, when the holy Temple and beautiful City were besieged by the enemies of Good from the City of Confusion, namely, the antagonistic forces of Ignorance, Selfishness, Apathy, Vanity, Custom, Greed, Prejudice, and other hostile tyrants, the men and women of Israel being corrupted in all the Tribes of the alliances which they had made with these enemies of Good in the times of ease and security, were found unable to defend the holy City and the beautiful Temple of IOUA. Then there arose certain priests and priestesses, prophets, seers, and others with them, who remembered the glories of the ancient days, and the power of Justice, Wisdom, and Love, manifested in the mighty Five, the blessed Seven, and the holy Twelve, and they grieved for the backsliding of Israel; and they associated themselves together by order from the Center for the Atonement of all things, and the bringing in of the Golden Age, and for the purification and renovation, and defence of Israel, keeping themselves pure from flesh-eating, strong drink, and the poisonous herb, and to them was given the name of "Templars United," for they devoted themselves to the defence of the Temple when all others were indifferent or weakened by divisions or impure alliances. Now hath confusion again come upon Israel in all her Tribes, and again have the enemies of Good come up to besiege the holy City and Temple. Again also hath risen this Venerable Society to restore order, peace, and union, by the power of the Spirit of Wisdom, Love, and Truth, to whom be glory forever.

We understand the grand temples of the Order are at Jerusalem, Madras, and Paris. The Secretary's address is 3 Evelyn Terrace, Brighton, England.

THE HOME SILENT THOUGHT BROTHERHOOD. An organization for mutual helpfulness: it has 12 degrees, 7 exoteric and 5 esoteric. The members coöperate in thought, prayer, and essay to unlock the latent powers within themselves and thus reveal the "kingdom of heaven" which Jesus teught. The organ of this society is published at corner of 49th St. and Calumet Ave., Chicago, Ill., by Ernest Loomis. The initial pamphlet is entitled "Powers of Coöperative Thoupht to Produce Results in all Business and Art," by SINOOLVE.

Google

THE ORDER OF KNIGHTS OF PYTHIAS. This Order was founded on February 19, 1864. Its origin is not shrouded in mystery. James H. Rathbone and Robert A. Chambers were fellow clerks in one of the Departments of the Government at Washington, D. C., and had been boon companions for quite a long time. Mr. Rathbone had read the ritual to his companion when they were both employed at the U. S. A. General Hospital at Germantown, Pa., in 1863. This ritual was written by Mr. Rathbone while teaching school at Eagle Harbor, Mich., in the winter of 1860-61, when he was but 21 years of age. These two friends had frequently talked the matter over and decided to take measures at once to form a Mutual Protective Association, in which only those employed as clerks in the various Governmental Departments at Washington would be eligible to membership. At a meeting of a Club of prominent persons he stated he had a new ritual that he was desirous of bringing into existence. Accordingly at a subsequent meeting, February 15, 1864, after an obligation, he imparted to those present the work and the ritualism. On February 19, 1864, another meeting was held, when several other acceptable persons were invited to be present as candidates, and they were invested with the first Rank of Page, by communication. Mr. Rathbone was made Worthy Chancellor, and arrangements for made econferring the second and third Ranks — Esquire and Knight. A Grand Lodge was organized April 8, 1864. The membership at large on December 31, 1896, was nearly 500,000. It has also an Insurance Branch and an Uniformed Rank. This account is epitomized from *The Companion*, Columbus, Ohio, March, 1897.

THE ORDER OF ELAM. Founded in 1879, by "Cyrus the Elamite." The position is elemental and physical, normal and planetary, moral, constitutional, and national. Pending the diploma of the Order when the issues take hold upon the earth, "A Thesis" was published by Cyrus the Elamite. "Text of scripture is: "God came from Teman, and the Holy One from Mount Paran. Selah (Hab. iii, 3)." The seal appears to be the Burning Bush in the form of an inverted heart, with the words, "Our Seal is the Confirmation of the Heavens." The degrees are: 1, Infancy; 2, Youth; 3, Betrothal; 4, Husbandry; 5, Magistry; 6, Judgman for the Man, and Mercy for the Woman; after the Jubilee of the Fiftieth year hath complemented this curriculum of the University of the Almighty. The work is Self Sustenance, Self Instruction, and Self Government throughout. To be pure JUSTICE, the one law of the Mede and Persian, the Elamites of old, must be supreme upon the Earth as in the Heavens. The Order originated at Louisville, Ky., and we think that "Cyrus the Elamite" was George Dunn.

Google

THE ESSENIC ORDER. The Essenes were one of the oldest mysteries of man. The first mention of them is said to be by the historian Josephus, who refers to them as having appeared about the middle of the second century before Christ. They were at that time classed with the Pharisees and Sadducess, but were remarkable for greater strictness and abstinence. They are not mentioned by the New Testament writers by their name, but are supposed to be referred to as the "brethren" (Matt. iv, 18). The mission of these Essenes, in common with that of the members of the ancient Greek mysteries, was to restore man's soul to that state from whence it fell, that is, to its native seat of perfection. During the middle ages the Order fell into decadence, and became extinct. In these modern days, the Order has been revived, and large numbers of men are becoming affiliated with it. It preserves it mystic character, but it has divested itself of much of its asceticism, and many of the severities of its primitive times; but it has substituted others none the less quite impressive and at the same time far more beautiful. Local bodies are called Senates, and the floor-walking staff consists of six elective and sixteen appointive officers. The work is semi-military in character and presents many excellent opportunities for dramatic effect. This order has spread rapidly in the eastern part of the United States during the past year.

THE ORDER OF THE CHALDEANS. The Modern Order of the Chaldeans was organized in a printing-office at Brownsburg, Ind., in the fall of 1888. It is fraternal and beneficial, and is broadly founded on the universality of mankind. It is intended to take the first place as a poor man's Order. But little effort has been put forth to extend its general growth, the originators being desirous of perfecting it in new lines that are not in general use among the secret societies of the present time. The chief officer is styled "Grand Illuminator." The supreme offices are located at Brownsburg, Ind.

THE BROTHERHOOD OF THE NEW LIFE (Vol. XIV, p. 276) is based on the inspiration and teachings of the Man, Seer, Adept and Avatar, "Thomas Lake Harris., who for forty years, has been struggling to solve the intricate, anxious problems of society. . . . This man is a unique figure. With the advance of time he will come more and more into public notice. By the strangeness of his occult experiences, by the heroic resolution with which he holds to his purpose, by the dignity and beauty of his thought, by the lofty ideal he insists upon as the guide in practical affairs, he is separated from the multitude of his time; the thinker, the worker, the teacher, the poet. In this age of unbelief, he has given to the world a faith at once tender and heroical." — *New Church Independent*, Vol. XL, p. 328.

Google

## *Union Idealiste Universelle.*

"ALTRUISM AND IDEALISM."

We have published thus far in pamphlets two essays in the interests of the U. I. U., from the pen of "NATHANAEL," S ·::· I ·::· ; Nos. 1 and 2; one by Dr. Ed. B.; and another by Prof. Carl Michelson.

No. 1. "Cæsar Virgin and Virgin's Son," A Little Christmas Sermon for full grown people.

No. 2. "The Riddle of Man's Life," popularly explained. This essays will enlighten any mind that desires food for thought.

No. 3. "The Lusignans. Historical Sketches." By DR. ED. B.

No. 4. "Hermes Trismegistus. (Tabula Smaragdina.) By Prof. Carl Michelsen.

Mr. A. Sabro, editor and publisher of *Frie Ord*, Christiania, Norway, has published an essay on "The Secret of Christianism," by "NATHANAEL," and Nos. 1, 2, 3, of *The Universelt Idealist Forbund*, for Altruisme og Idealisme. Other essays are also to be published.

Those pamphlets published by this office will be sent by mail postpaid on receipt of ten cents each; they can also be obtained of Dr. Edouard Blitz, Nevada, Mo.; until the edition is exhausted.

SUDDEN DECEASE OF MR. MARK KNIGHTS. We regret to announce the sudden death, in London, of Mr. Mark Knights, of Norwich, the correspondent of the U. I. U. in England, a mystic writer of considerable talent. His mystic interpretations of Shakespeare are truly remarkable by their depth, and deserve to be widely known by all Symbolists and Idealists. We intend to reprint some of the most interesting essays of this genial Esoterist who represented so honorably the Union for "Altruism and Ideality" in Great Britain.

THE INITIATION OF SAINT-MARTIN. "The only initiation which I preach and seek with all the ardor of my soul is that by which we may enter into the heart of God, and make God's heart enter us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our Divine Redeemer. There is no other mystery, to arrive at this holy initiation, than to go more and more into the depths of our being, and not let go till we can bring forth the living, vivifying root, because then all the fruit we ought to bear, according to our kind, will be produced inus and without us naturally; as we see in the case of earthly trees, because they are adherent to their own roots, and incessantly draw in their sap."

Google

## *Property of Figures.*

Perhaps your readers may be interested in the following illustrations of the peculiar property of figures, which I accidentally discovered recently. I never saw anything like it in print, and perhaps you can tell me whether my discovery is original or not. Anyway, perhaps the following examples are curious enough to find a place in your interesting magazine. I will begin with an example in addition:

$$\begin{array}{r} 682 = 16 \\ 591 = 15 \\ 876 = 21 \\ \hline 2149 = 16 \end{array}$$

Add the figures of the sum, 2, 1, 4, 9 = 16, and 1 + 6 = 7. Add crosswise the several numbers set down, as shown above in the example, and the sum is 2266; add 2, 2, 6, 6 = 16, and 1 + 6 = 7, the same as before.

Here is another method. Add as before, but begin with the column on the left:

$$\begin{array}{r} 682 = 16 \\ 591 = 15 \\ 876 = 21 \\ \hline 9511 = 16 \end{array}$$

Add the figures, 9, 5, 1, 1 = 16, and 1 + 6 = 7; or add the figures in each line separately, reducing the results, as before, by a second addition, if more than one figure; then add all these results, and again we obtain 7:

$$\begin{array}{r} 682 = 16 = 7 \\ 591 = 15 = 6 \\ 876 = 21 = 3 \\ \hline 16 = 7 \end{array}$$

Now if we operate the several columns separately in the same way, results will be the same:

$$\begin{array}{rrr} 6 & 8 & 2 \\ 5 & 9 & 1 \\ 8 & 7 & 6 \\ \hline 19=10=1 & 24=6 & 9 \end{array}$$

Now 1 + 6 + 9 = 16, and 1 + 6 = 7.

Finally if all the figures in the example are treated as units and

Google

added together, the final addition will give 7 ; thus, 6 8 2 5 9 1 8 7 6 = 52, and 5 + 2 = 7. These operations will be found to hold good in any number or combination of figures. Whatever the figures may be that result from adding the separate figures of the same, as above explained, will be brought out by all the methods.

Now for subtraction. The following example will illustrate the method, and the same holds good in all cases of subtraction :

7546 = 22, and 2 + 2 = 4
6294 = 21, and 2 + 1 = 3

1252 = 10, and 1 + 0 = 1

Add, 1 2 5 2 = 10, and 1 + 0 = 1. Now add the figures in the minuend, 7 5 4 6 = 22, and 2 + 2 = 4 ; and those in the subtrahend, 6 2 9 4 = 21, and 2 and 1 = 3 ; then 4 − 3 = 1. In case the minuend, in the latter subtraction, is smaller than the subtrahend, then annex a cipher to the right of the former before subtracting.

7652 = 20, and 2 + 0 = 2
5487 = 24, and 2 + 4 = 6

2165 = 14, and 1 + 4 = 5

Annex a cipher to the right of the 2 and we have 20 ; and 20 − 6 = 14, and 1 + 4 = 5. Here is a peculiar example which illustrates the two methods :

7654 = 22 = 4
6897 = 30 = 3

757 = 19 = 10 = 1

Annex a cipher to 22 and we have 229, and 220 − 30 = 190, and 1 + 9 + 0 = 10, and 1 + 0 = 1. In the final reduction in the example,here also we get 1, for 4 − 3 = 1. You can also subtract, beginning on the left with the same result, but note that if it is necessary to borrow 1 to add to the last figure of the minuend at the right, then 1 must be dropped from the result, as in this example :

7654
6897

1856

As we add 1 to 4 to make subtraction, we take 1 from 1856, and we

have 1855. These figures added give 19, and $1 + 9 = 10$, and $1 + 0 = 1$, the same as before. Treating each column as a separate operation, and adding the resulting figures also gives one, but you must remember to drop 1 whenever 1 is added to the minuend. Treating the same example this way, we have :

| | | | |
|---|---|---|---|
| 7 | 6 | 5 | 4 |
| 6 | 8 | 9 | 7 |
| — | — | — | — |
| 1 | $8 - 1 = 7$ | $6 - 1 = 5$ | $7 - 1 = 6$ |

Then adding, $1\ 7\ 5\ 6 = 19 = 10 = 1$. All the operations hold good, no matter how many figures there may be in the minuend or in the subtrahend.

We will now give one example in multiplication :

$$\begin{array}{rr} 3756 = 21 = 3 \\ 17 = \quad 8 \\ \hline 26292 \quad\quad 24 = 6 \\ 3756 \\ \hline 63852 = 24 = 6 \end{array}$$

The general method has been so well illustrated in preceding examples that this single operation will be easily comprehended by the reader. Note the agreement in both multiplications. The same holds good in all cases of multiplication.

Here is a good way to prove division by this method. One example will be sufficient.

$$\begin{array}{r} 12\,)\,638\,(\,53 \\ 60 \\ \hline 38 \\ 36 \\ \hline 2 \end{array}$$

Add the figures in the dividend, first subtracting the remainder if there be any; in this case subtract 2, which leaves 636; add these figures and we have 15, and $1 + 5 = 6$. Also, add the figures in the divisor, $1 + 2 = 3$; and then in the quotient, $5 + 3 = 8$. Now multiply 8 by 3, and we have 24, and $2 + 4 = 6$. As this is the same as the last addition of the figures in the dividend the quotient is

correct. Other peculiarities along this line might be given, but I think the above examples are sufficient to make the method plain. The results are certainly curious and they prove a law in numbers that deserves further investigation.

B. C. MURRAY, Dennison, Texas.

We think the above operations are properties of the number 9, or more familiarly known as "casting out the nines," which gives all the results as above illustrated. In Vol. II of N. AND Q. (p. 639) the question was asked by "WILLIAM JOHNS," and answered in Vol. VII (p. 49) that S. Baring Gould, in his "Curious Myths of the Middle Ages," Appendix E, p. 647 (Rivingtons, 1884) gives the credit of the discovery of "casting out the nines" to W. Green, of Philadelphia, who died in 1794.

In Vol. IX (p. 136) "ALPHEUS" asks the question as to an explanation of the properties, and in Vol. X (p. 218) he is referred to the "Scholar's Arithmetic," by Daniel Adams, published in 1801, for the principles on which the properties rest, which are there copied from Adams's work. Examples, illustrating the process are also given in Nathan Daboll's "Arithmetic," published in 1816, and several others published early in this century.

Let us perform an example in addition and prove its correctness by the "excess of nines":

$$\begin{array}{r} 946833934597415681 6 = 2 \\ 7169802518531194264 = 1 \\ 4257384195482647135 = 3 \\ 8443064324358953374 = 4 \\ 8253647566199443831 = 4 \\ \hline 37592737950546395420 = 5 \end{array}$$

The work is supposed to be correct because the two excesses are 8.

Let us perform another by substraction and cast out the nines:

$$\begin{array}{r} 976851095675112758094 65 = 8 \\ 659212603485118539442 13 = 2 \\ \hline 3176384921899421865252 = 6 \end{array}$$

Multiplication and division can be tested in the same manner, and the results will be the same.

# GRACE FLETCHER.

CONTRIBUTED TO MANCHESTER HISTORIC ASSOCIATION BY JOHN C. FRENCH.

While volumes have been written concerning the greatest statesman and orator of the English language, Daniel Webster, little has been published in regard to his first wife, "Beautiful Grace Fletcher," and nothing of her brief life in Pittsfield, New Hampshire. Some facts, corroborated by official dates and records, may be of local interest, in this attempt to rescue them from oblivion by printed mention.

Grace Fletcher passed some seven years of girlhood life in Pittsfield, and ever after retained an attachment for that picturesque town, and was later an occasional visitor to her sister and friends residing there. She was born January 16, 1781, in Hopkinton, the fourth child of the Rev. Elijah Fletcher, the Congregational pastor in that town. Her father died in 1786; her mother married the Rev. Christopher Page, who succeeded Mr. Fletcher as preacher. Mr. Page was induced to leave Hopkinton and accept the following proposition to settle in Pittsfield in 1789, when Grace was eight years old. The following, from the town records of Pittsfield, illustrates the method of settling ministers of "the standing order" of that period:

COPY OF THE VOTE, 1789.

*Voted*, To give Mr. Christopher Paige a call to settle here as a minister in gospel order in this town.

*Voted*, To give Mr. Page sixty pounds as a settlement, the one half in materials to build with, the other half in labor at three shillings per day.

Google

*Voted*, To clear up five acres of land on the parsonage yearly until we have cleared twenty acres, and for Mr. Paige to have the improvement of the parsonage during his ministry in said Pittsfield.

*Voted*, To give Mr. Christopher Paige sixty-six pounds yearly as a salary, the one third part in cash, and one third part in corn at three shillings per bushel and good rye at four shillings per bushel, and a third part in good beef at twenty shillings per hundred, during his ministry in said town.

Mr. Page built on the minister's lot a quite pretentious house for the time and place, employing and boarding in his family, to superintend its construction, Abram French, a young and skilful carpenter, who had been engaged in finishing the interior of the first meeting-house. The house is now owned and occupied by Capt. Asa W. Bartlett. Here was born James W. Page, who became an eminent merchant, and was for many years the head of the great commission house of James W. Page & Co., of Boston. He was an intimate friend of Webster, and one of the trustees under his will of the Marshfield estate.

The "Fletcher girls" were prominent among the rustic youth of Pittsfield. The oldest sister, Bridget, married Josiah White, of a worthy family, located on a small farm and reared a family of children. She lived to old age and died in Pittsfield.

Grace Fletcher was described by those who knew her well during her life in Pittsfield, as the youngest and brightest of the "Fletcher girls," with winning ways, beautiful features and complexion, and sparkling eyes, leading an active life as she joined in the rough sports or ran and romped with bare head and bare feet over the new fields, in search of wild flowers and berries.

In 1796, by reason of want of harmony, the Rev. Mr. Page asked for a dismissal from the church at Pittsfield; afterwards preached in Hopkinton, Deering, Washington, and Roxbury, and finally located at Salisbury. He died in that town in 1822, and his wife in 1821. Grace was fifteen years old when the family left Pittsfield. The deed, signed by Christopher Page and his wife Rebecca, conveying his real estate to Abram French, in 1796, is still in existence. Mr. French married at that time, — one hundred years ago,— Hannah Lane, and their married

Google

life continued fifty-four years, rearing to maturity eleven children, and maintaining a home of industry, thrift, and hospitality.

Grace Fletcher had the facilities for acquiring a good education, her school days ending at Atkinson Academy, at the age of eighteen.

This institution was one of the academies that early admitted both sexes as students. A manuscript book containing several poems written by her, showing her penmanship and literary ability of that date, has been preserved.

While making her home with her sister Rebecca, who had married Judge Israel W. Kelley, of Salisbury, a town famous for noble men, she met Daniel Webster. While this was a sparsely settled farming community, here were born some of the famous sons of New Hampshire of that generation, among the number Ezekiel and Daniel Webster, Joel Eastman, Ichabod Bartlett and his four brothers, and across the town line in Boscawen, John A. Dix, Nathaniel and Charles G. Greene, William Pitt Fessenden, and others, coming statesmen and authors.

In view of the numerous fairy stories and conflicting dates surrounding her courtship and marriage only one brief quotation is here given. Lanman, in his "Private Life of Webster," states that on his last visit to his birthplace Webster pointed out to him the spot in Boscawen where, at the age of fourteen, he attended school, and where subsequently he first became acquainted with Grace Fletcher. The acquaintance was mutually pleasant, and ripened to reciprocal love. They were married in Judge Kelley's parlor, June, 1808, she at the age of twenty-seven and he at twenty-six. Trained in similar surroundings, religious faith, tastes, and ambition, their married life of twenty-one years was one of peculiar affection and domestic happiness. At the time of their marriage Webster was tall and ungainly, inheriting the complexion of his father, which was said to be "so dark that it could not be soiled by gunpowder." In that community he was often called "Black Dan." His future greatness was not even predicted; the commanding presence, the noble physique, were not yet his; such titles as the

Google

"Immortal Daniel," the "Great Expounder," "The Black Giant of the East," the "Godlike Daniel," "The Greatest Man of the Age," had not been applied.

The following is copied from the large and valuable published "History of the Fletcher Family": A letter now in the possession of a granddaughter of its writer has the following: "She gives as a reason why she has time for letter writing in the evening that Cousin Grace Fletcher is trying to entertain a young man by the name of Daniel Webster by playing checkers. Father and Uncle Chamberlain think him a young man of great promise, but we girls think him awkward and rather verdant." Probably "we girls" changed their minds before they died.

Immediately after marriage they established a home in one of the historic colonial houses in the prosperous town of Portsmouth, where they at once gained popularity and prominence. Mrs. Webster, with her superior grace and beauty, inherited ability and intellectual accomplishments, was equal to all occasions, never discouraged, proud of her husband's success, but not unduly elated. Queen at home, or in the public drawing-room, she met the most distinguished men of her time.

Their first son, Fletcher Webster, was born in Portsmouth in 1813. He was a graduate of Harvard,—a lawyer, traveler, and author. He was killed at the second battle of Bull Run in 1862 while serving as colonel of the Twelfth Massachusetts Regiment of Volunteers,—known as the Webster Regiment during the War of the Rebellion.

Grace Webster was born in 1815, and died of consumption at an early age. With all their progress and popularity, the fond parents were called to deep sorrow by the death in 1817 of this precocious daughter.

Webster was first chosen a member of the national House of Representatives from New Hampshire in 1813, and was re-elected in 1815. After their residence in Portsmouth of nine years, said by Webster late in life to be "nine blessed years," they removed to Boston in 1817, where greater honors were in store. In 1818 another daughter, Julia, was born. She inherited her

Google

father's intellect and her mother's grace, and on reaching maturity married Samuel Appleton, a wealthy merchant of Boston. In 1820 Edwin was born, a graduate of Dartmouth, who died in Mexico in 1848, at the age of twenty-eight, while serving as major in the U. S. army. In 1821 another son, Charles, was born, who died in 1825. The deep sorrow of the parents was nearly inconsolable. Brief extracts from two letters follow, which indicate their feelings and grief at that time, as expressed in verse, as their darling boy was of rare beauty and promise:

EXTRACT FROM LETTER FROM WEBSTER, WRITTEN IN WASHINGTON TO HIS WIFE ON HEARING OF THE DEATH OF THEIR SON.

"My son, thou wast my heart's delight,
Thy morn of life was gay and cheery;
That morn has rushed to sudden night,
Thy father's house is sad and dreary.

"I held thee on my knee, my son,
And kissed thee laughing, kissed thee weeping;
But, ah! thy little day is done,
Thou'rt with thy angel sister sleeping.

"Dear angel, thou art safe in heaven;
No prayers for thee need more be made;
Oh! let thy prayers for those be given
Who oft have blessed thy infant head.

"My father! I beheld thee born
And led thy tottering steps with care;
Before me risen to Heaven's bright morn,
My son! my father! guide me there.

"The staff on which my years should lean
Is broken ere those years come o'er me;
My funeral rites thou shouldst have seen,
But thou art in the tomb before me.

"Thou rear'st to me no filial stone,
No parent's grave with tears beholdest;
Thou art my ancestor — my son;
And stand'st in heaven's account the oldest.

Google

"On earth my lot was soonest cast;
Thy generation after mine;
Thou hast thy predecessor passed,
Earlier eternity is thine.

"I should have set before thine eyes
The road to heaven and showed it clear;
But thou, untaught, spring'st to the skies,
And leav'st thy teacher lingering here.

"Sweet seraph, I would learn of thee,
And hasten to partake thy bliss!
And, oh! to thy world welcome me
As first I welcomed thee to this."

FROM MRS. WEBSTER, REPLY.

BOSTON, Saturday morning, January 22, 1825.

"*My Dear Husband:* I was sitting alone in my chamber reflecting on the brief life of our sainted little boy when your letter came inclosing those lines of yours, which to a "mother's eye" are precious. Oh, my husband, have not some of our brightest hopes perished! "Our fairest flowers are, indeed, blossoms gathered for the tomb." But do not, my dear husband, do not let these afflictions weigh too heavily upon you; those dear children who had such strong holds on us while here, now allure us to heaven:

"On us with looks of love they bend,
For us the Lord of life implore;
And oft from sainted bliss descend,
Our wounded spirits to restore.

"Farewell, my beloved husband! I have not time to write more, only to say I regret you have lost the pleasure of Mr. and Mrs. Ticknor's society, which you so much need. I fear Mrs. Dwight is not much benefited by her voyage, so the last accounts appear, though at first they thought her better.

"The children are tolerably well, though not free from colds.

"Your ever affectionate

"G. W."

During the last of her life Mrs. Webster was afflicted with a tumor, and although in delicate health, attempted a tedious journey with her husband to Washington, but before reaching New York city contracted a severe cold, and lingered in that city at the home of an intimate friend for nearly six weeks, daily

Google

attended in the most affectionate manner by her large-hearted and devoted husband. She died January 21, 1828, at the age of forty-seven, deeply lamented by friends and the nation. Her body was placed in the tomb belonging to her husband, beneath St. Paul's church, Boston, and the remains of her two deceased children brought to the same resting place.

Mrs. Webster was much attached to the picturesque town of Pittsfield, and both before and after marriage made long visits to her sister, Mrs. White. Mr. Webster sometimes accompanied her, and while in town called on some of the hardy farmers for a social chat, and in accordance with the custom of the times accepted a draught of cider or a glass of grog.

Mrs. Webster's last visit to Pittsfield was in the summer of 1827, requiring a long tedious carriage drive from Boston, while suffering from an incurable malady. On reaching the home of her girlhood she remarked that she had cherished a strong desire to see the town of Pittsfield once more and visit her old home and friends.

The fact that Daniel Webster, the great expounder, once owned a farm in Pittsfield has not before been mentioned in print; the circumstance had long been forgotten and is not now known to the townspeople. The fact is in evidence by the county record of deeds, where it appears that Daniel Fogg and others gave Daniel Webster a warranty deed, December 6, 1825, of the premises occupied by Josiah White. In December, 1838, Webster transferred the same premises by deed to Alfred Marston.

The possession of this farm came about in the following manner: Mr. White, a worthy man, was not financially prosperous. His neighbors talked that he was "kept poor by the pride and extravagance of his wimmen-folks." Webster, in his characteristic prodigal generosity, contributed liberally from time to time to aid the family of his brother-in-law, and eventually was obliged to assume ownership of the place. The farm is situated on the north side of the road leading from the White dam to Shaw's pond, near the Barnstead town line, and now

Google

owned by Martin Sanders. A good field on a fine ridge of land is still cultivated, but all traces of the buildings formerly receiving as guests the most celebrated man of the age, with his family, have long since been obliterated, and no vestige of their historic interest remains.

Gone long since her relatives, but the place and romantic scenery remain, the charming features of which were so familiar to "Beautiful Grace Fletcher."

JOHN C. FRENCH.

MANCHESTER, N. H. Rewritten January, 1897.

Google

# AUTHOR OF "THE SWEET BY AND BY."

At the quarterly meeting of the Manchester Historic Association, March 18, 1896, Orrin H. Leavitt of this city, being introduced with appropriate remarks by S. C. Gould, presented the Association with a gavel made from the wood of an apple tree which grew on the land of Joseph P. Webster, who was a native of this town and believed to have been the author and composer of the beautiful hymn, "The Sweet By and By." Mr. Leavitt opened his presentation speech by reading the following sketch from the Concord & Montreal Railroad Pathfinder for 1895:

"Three miles in a southerly direction from the passenger station of the Portsmouth branch of the Concord railroad at Massabesic, high above the graceful curve of the white sand beach, stand six pine trees, each of them more than a yard in diameter, and probably more than 150 years old. They have outlived all their contemporaries on the shore of the lake, and now remain landmarks of the primeval forest, and of a time when their locality was one of the beauty spots of the earth. As long ago as when slaves were held in Massachusetts, one Harvey, a sea captain of Salem, brought to that town on one of his voyages a negro, to whom he gave the name of Cæsar. This negro ran away and came to live near these pines in a hut near the lake, and from him the strip of white sand shore has taken and retained the name of Cæsar's beach. Sloping back to the south is an open field, in the foreground of which are the ruins of an old cellar grown over by lilacs. Here Joseph P. Webster was born, who was the composer and author of that inspiring hymn, 'The Sweet By and By,' a hymn which has been a consolation to many wearied souls, and will be still to thousands yet unborn. Doubtless the vision of that beautiful shore of 'the land that is fairer than day,' was but a reflection of this picture of his childhood. For many years there was a hotel there, which was burned and built and burned again. It was known as the Island Pond, but the present owners deeming that name inappropriate, have named it Idolia, in honor of the beautiful butterfly, *Argynuis Idolia*, which is found in great abundance at this place. The butterfly was named after Idolia, the fabled home of Venus."

Google

The reading of the above clipping calling up some discussion in regard to the real authorship of the song, at a special meeting, May 5, Mr. Gould again referred to the matter, saying that since the last meeting his attention had been called to an interview in the Louisville "Post" with Dr. Samuel F. Bennett of Richmond, Ill., who claims to be the author. The "Post" says:

"The author of 'The Sweet By and By' was Samuel Fillmore Bennett, M. D., a graduate of Ann Arbor University, Mich., living in Richmond, Ill., and now about sixty years of age; that the immortal hymn was the single song of his life, and written at the age of thirty-one; that he was a newspaper editor on 'The Independent,' at Elkhorn, Wis., prior to the civil war; that Joseph P. Webster, a musical composer, was then living in the same town, and they were warm friends and collaborated together. The war intervened and called Mr. Bennett as colonel of the Fortieth Wisconsin Volunteers. He returned from the service, opened a drugstore at Elkhorn, and resumed verse writing. He and Mr. Webster, in 1867, began work on a Sunday school song book, which was called 'The Signet Ring,' and afterwards published."

The "Post" says that not long ago Mr. Bennett related the details of the hymn to an interested audience, with his eyes filled with tears as he spoke of his friend Webster.

"I am thankful to do justice to one of the noblest men who ever lived, a fine, sensitive soul, with the true artistic feeling. It has been said that we are both infidels, and that the song was the ribald jest of a carouse. As to my religion, that is my own affair; but the hope and longing of every immortal soul as expressed in that song was the faith of both of us. To us creation would have seemed a farce if infinite love and immortality had not overshadowed us and promised a life of bliss beyond the grave.

"Mr. Webster, like many musicians, was of an exceedingly nervous and sensitive nature, and subject to times of depression. I knew his peculiarities well and when I found him given up to the blues I just gave him a cheerful song to work on. One morning he came into the store and walked to the stove without speaking. 'What's up now, Webster,' I asked. 'It's no matter. It will be all right, by and by,' he answered. The idea of the hymn came to me like a flash of sunshine. The sweet by and by. Everything will be all right then. 'Why wouldn't that make a good hymn?' said I. 'Maybe it would,' he replied, gloomily. Turning to the desk I wrote as rapidly as I could. In less than half an hour, I think, the song as it stands today was written. Here it is:

Google

" There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling-place there.

CHORUS,—

" In the sweet by and by,
We shall meet on that beautiful shore,—
In the sweet by and by,
We shall meet on that beautiful shore.

" We shall sing on that beautiful shore,
The melodious songs of the blest;
And our spirits shall sorrow no more,—
Not a sigh for the blessing of rest!

" To our bountiful Father above
We will offer our tribute of praise,
For the glorious gift of His love
And the blessings that hallow our days.

"In the meantime, two friends, Mr. N. H. Carswell and Mr. S. E. Bright, had come in. I handed the verses to Mr. Webster, a little tremulous with emotion. As he read it, his eyes kindled. Stepping to the desk he began to jot down the notes. He picked up his violin and tried them. In ten minutes we four gentlemen were singing that song. Mr. R. R. Crosby came in, and with tears in his eyes, said: 'Gentlemen, that hymn is immortal.' We were all elated and excited. Within two weeks the children of Elkhorn were singing it on the streets.

"In 1868 'The Signet Ring' was published, and the publishers distributing circulars to advertise it, and on the streets was 'The Sweet By and By.' On the strength of that one song nearly a quarter of a million copies of the book were sold. The song was afterwards brought out in sheet music, and it has been translated into a number of foreign languages. Mr. Bright of Fort Atkinson, Wisconsin, and myself are the only living witnesses to the origin of the song."

Google

## *Books and Exchanges.*

EVOLUTIONISM. This Book of Lectures on the Laws and Wonders of Evolution is a Sequel to the "Religion of the Stars," by the same author. "Evolutionism" is by O. H. Richmond, *Chief of the Order of the Magi for the Jurisdiction of the United States*. Illustrated with many full charts, such as are used in the Grand Temple. This work contains, within a small compass, the knowledge gained from reading many large books, together with much not to be found elsewhere. It is a book for busy people; a book which gives you a real understanding of the great problems of nature. It leads the reader by easy gradations from a universe of ultimate atoms up to the peopled earth, and beyond to the infinite heights of glory.

Ten miles of rocky strata, with many hundreds of fossils, in place, are shown on fifteen charts and lectured upon. Other charts illustrate the surface of our globe from an evelutionary standpoint. All thinkers should read this book. Illustrated by the author. Bound in cloth. Price, $1,25 cents a copy. Address O. H. Richmond, 1910 Washington Boulevard, Chicago, Ill.

"From Atoms to Worlds, from Worlds to Souls."

---

THE BOSTON TRANSCRIPT, 324 Washington Street, Boston, Mass. "It is only necessary to take a look over the newspaper field to be convinced of the truth of the contention that it is character rather than mere size that makes a circulation valuable — character of the readers and character of the paper. There is in Boston, for example, the *Evening Transcript*, which is a most excellent newspaper, making no noise, but pursuing the even tenor of its way, without defiling the minds of its readers or spending a great amount of money for the frothy substance regarded by many papers as important news." —*Newspaperdom*, New York, Jan. 30, 1896.

---

THE OPEN COURT. A monthly magazine devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea. Editor, Dr. Paul Carus; assistant editors, T. J. McCormack; associate editors, E. C. Hegeler, Mary Carus. The eleventh volume of this welcomed serial commenced with January, 1897, in a greatly improved manner, having assumed the octavo form, and is now published monthly, and contains 64 pages. Annual subscription, $1.00, in the U. S., and in the U. P. U. Address 324 Dearborn Street, "The Monon," Chicago, Ill.

---

THE FLAMING SWORD. A sixteen-page monthly, radical, rational, and racy reform paper; edited by a staff of able writers. A revolutionizer of thought. Send for a sample copy. Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Google

## *Books for Sale*

THE HUMAN AURA. A remarkable book on the Human Aura, by Dr. A. Marques, President of Aloha Branch, Theosophical Society. Profusely illustrated by colored diagrams.

Contents—Chapter I. Introductory; the Aura known by the ancients; Auras of Catholic and Hindu pictures; the Aura attested by photography; seen by clairvoyance; 21 distinct divisions in the Aura; the Aura in connection with the human principles; Man, a decade, not a septenary. Chapter II. Description; emanations from the body, electric, magnetic, and caloric; health Aura, protective against disease; the etheric body or double; the Pranic Aura, chromatic and geometrical, confirms the theory of Tatwas; Aura of plants; kamic Aura, manifests thought and emotions; psychic Aura, manifestations of the personality; Auric colors and their import; Manasic Aura, Aura of the adept; Buddhic Aura; Atmic Aura or Auric egg; shape of the various Auras; the Aura of the perfected man; the Aura of diseases; gold dust and other manifestations; the Auras during sleep and trance, and after death. Chapter III. Conclusion; usefulness of the knowledge and study of the Auras for self protection: physically, morally, and socially, and at death; bibliography-authorities on the subject. Appendix, Auras of plants, and of magnets, practical instruction for sight-training.

Address all orders to A. Marques, care of W. J. Walters, Palace Hotel, or Mercury Publishing Co., 414 Mason St., San Francisco, Cal.

---

DUDLEY LEAVITT'S FARMER'S ALMANAC, (Improved) for 1897, No. 101, published by Edson C. Eastman, Concord, N. H. Price, postpaid, ten cents. For sale by all booksellers. Calculations according to clock time. Matter is useful, curious, and entertaining. "Little of all we value here wakes on the morn of its hundredth year without both looking and feeling queer." This quotation prefaces the author's annual address to his friends and patrons in the one hundred and first almanac, Send ten cents for a copy of this almanac by the old teacher and mathematician Dudley Leavitt.

---

History of Candia, Rockingham Co., N. H., from its earliest settlement to the present time. By Jacob Bailey Moore. Cloth; 8vo. pp. 528. Portrait of author, and 42 illustrations, portraits, cuts, naives, buildings, landscapes. 34 chapters, map, etc. $2.50.

The Pericosmic Theory of Physical Existence and its Sequel, Preliminary to Cosmology and Philosophy Proper. By George Stearns. 8vo. pp. 338. 1888. cloth. "Common sense and Reason are the exclusive means of finite intelligence." Its philosophy is logically and mathematically expressed, and presented systematically, so as to be comprehended by the reader. Sent postpaid by mail for 75 cents.

Google

## *Planets and People for 1897.*

ANOUNCEMENT. Monthly, $2.50 a year. 4th year. Planets and People for 1897 will be issued monthly, and will be far superior to anything heretofore published. It will represent the educational work of the Pyramid and Cube, the $200,000 Temple of Light soon to be built in this city, and will treat of many things relative to the occult, which all should understand. Great attraction. New lessons, new subjects, new stories, new enigmas, new departments. Astronomy, astrology, psychology, palmistry, phrenology, hypnotism, theosophy, spiritism, mystery, magic, symbolism, metaphysics, religions, politics, anatomy, physiology, medicine, surgery, finance, health and higher attainment, and their relation to the science of planetary vibration, the law of magnetics and alchemy. Horoscopes free. Send 25 cents for a sample number. Planets and People, 169 Jackson St., Chicago, Ill.

50 YEARS' EXPERIENCE.

PATENTS

TRADE MARKS, DESIGNS, COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain, free, whether an invention is probably patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the

SCIENTIFIC AMERICAN,

beautifully illustrated, largest circulation of any scientific journal, weekly, terms $3.00 a year; $1.50 six months. Specimen copies and HAND BOOK ON PATENTS sent free. Address

MUNN & CO.,
361 Broadway, New York.

## *Banner of Light. 1897.*

An Exponent of the Spiritual Philosophy of the Nineteenth Century. Now in its 80th volume. $2.50 a year. Eight pages folio. 50 cents for three months on trial. Higher Life, spiritual development in psychical life, and for the physical life, the now. Latest phases of thought and philosophy. Lectures on progressive subjects, news and notes, poem. Stock Company. All progressive literature. Bookstore connected. Orders solicited for books published. Banner of Light Publishing Company. 9 Bosworth Street, Boston, Mass.

## *Notes and Queries.*

A monthly magazine of history, folk-lore, legends; science, art, literature; Masonry, mysticism, myths; metaphysics, psychics, theosophy; mathematics, and recondite matters. It contains a large number of odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Vols. I to XIV (1882–1896), each fully indexed. "Many people know many things, no one everything." Circulates in all parts of the world. $1.00 a year, in advance. Back volumes and numbers supplied. Vol. XV for 1897. Address S. C. & L. M. Gould, Manchester, N. H.


Google

## *Books of Archæology, History, Science, Etc.*

1 Vol. Avesta. Arthur Henry Bleeck. Hertford, 1864
1 Vol. Celtic Druids. Godfrey Higgins. London, 1827
1 Vol. Serpent Symbol. E. G. Squier. New York, 1862
1 Vol. Book of the Dead. Chas. H. S. Davis. New York, 1894
1 Vol. Great Pyramid. Albert R. Parsons. New York, 1894
1 Vol. Symbolism in Art. R. Payne Knight. London, 1840
2 Vols. Natural Genesis. Gerald Massey. London, 1882
2 Vols. Book of Beginnings. Gerald Massey. London, 1884
4 Vols. Nimrod. Algernon Herbert. London, 1828
3 Vols. Pagan Idolatry. George S. Faber. London, 1816
3 Vols. Life and Work at Great Pyramid. C. Piazzi Smyth. 1867
19 Vols. Granite Monthly, bound. Concord. 1873-1895
26 Vols. Provincial Papers of New Hampshire, I-XXVI.
7 Vols. N. H. Historical Society. I-II. I-III, V, VII-VIII.
3 Vols. Geology of New Hampshire. Hitchcock.
1 Vol. Geology of New Hampshire. Jackson.
1 Vol. Key to North American Birds. Salem, Mass.
1 Vol. History of Gilmanton, N. H.
1 Vol. History of Amherst. Daniel F. Secomb. Concord.

## *Books for Sale,*

The Blazing Star, with an appendix of 84 pages treating on the Jewish Kabbala. Also a monograph on the Philosophy of Herbert Spencer, one on New England Transcendentalism. Cloth; one volume. By Col. William B. Greene. Boston, 1872. Scarce. $1.50

Anacalypsis; an Attempt to Draw Aside the Veil of the Saitic Isis, or an Inquiry into the Origin of Languages, Nations, and Religions, By Godfrey Higgins, Esq., late of Skellow Grange, near Doncaster. Res verbis et verba accendunt lumina rebus. Vol. I. [All published.] New York, J. W. Bouton, publisher, 1878. Cloth. $2.50

The Mathematical Diary, containing new researches and improvements in the mathematics, with collections of questions proposed by eminent mathematicians. Conducted by James Ryan. No. XII, New York, 1831. Only thirteen numbers were published. These are very scarce. Trimmed number. Price, 30 cents.

The Mathematical Miscellany, No. IV. Published at Flushing, L. I., 1837. Conducted by C. Gill. Only eight numbers published. These are very scarce. Price, 40 cents.

Google

## *Books Wanted.*

ADDRESS S. C. GOULD, MANCHESTER, N. H.

The Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin, Greek and Arabic, with their derivations and meanings. London, 1882.

The Testament of the XII Patriarchs. An attempt to estimate their historic and dogmatic worth. Cambridge, 1869. Appendix containing a collation of Roman and Patmos MSS., and bibliographic notes. Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

The Book of Esdras. Translated by Richard Laurence. Oxford or London, 1820.

The Cambridge Key to the Chronology of the Hindoos. Anonymous. London, about 1832 or prior.

Essays on the Science of the Chaldæans and Egyptians. One by Sir William Drummond, about 1824 or prior: one by Dr. Edward V. Kenealy, about 1850 or 1860.

Dissertation on the Logos of St. John. By Richard Lawrence Oxford, 1808.

Astral Words and Signs. By J. H. Broome, (author of "Origin of the Emblems and Hebrew Alphabet," 1881). London, 1879.

Origin of Ancient Names. By S. F. Dunlap. Cambridge, 1856.

Creed of Athanasius proved by a mathematical parallel. By E. B. Revilo (Oliver Byrne). London, 1859.

Eighteen Hundred and Eighty-One; or the End of the Æons. By Henry Bowman. St. Louis, 1887.

Vestiges of Genuine Freemasonry among the Ruins of Asia, Africa and other places. By M. Margoliouth. London.

Remarks on Alchymists and the supposed Objects of their Pursuits. By [E. A. Hitchcock]. Carlisle, Pa., 1855.

Dissertation on the Antiquity, Origin and Design of the Principal Pyramids of Egypt. By Thomas Yeates. London, 1833.

Digitized by Google

## *Books and Pamphlets Received.*

THE BROTHERHOOD OF THE NEW LIFE. A series of publications in pamphlets, by "RESPIRO," founded upon the inspiration and teachings of Thomas Lake Harris, the Man, the Seer, the Messenger, the Avatar (the title of No. V. in two parts). Five already published by E. W. Allen, 4 Ave Maria Lane, London, E. C., England, as follows:

I. Internal Respiration, or the Plenary Gift of the Holy Spirit.
II. The Impending World-Crisis, or the Predicted Fire-Deluge.
III. The Divine Incarnation, or Supreme Divinity of Lord Jesus.
IV. The Second Advent, or the Personal Return of Lord Jesus.
V. The Man, the Seer, the Messenger, the Avatar—T. L. Harris.

Price, one shilling each, to be had of the publisher, London, Eng., or at this office.

CATALOGUE DE BIJOUX MAÇONNIQUES MÉDAILLES ET MONNAIES DIVERSES de Michel Cavarnier Aux Croizets-Chevalier par Ballegarde (Creuse). Lyon, Librairie de la Préfecture, 9 Rue Bonnel ; pp. 28. Received from Edouard Blitz, M. D., Nevada, Mo.

SELAH. MATHEMATICS OF RELIGION. The Psalm without Hallelujahs and Selahs is not complete. Counted, weighed and divided. Mene, Mene, Tekel, Upharsin. Par Dikran Terzian d' Amasia (Turquie). Portrait. A large broadside chart — an analysis of the 150 Psalms. English and French. Cabalisme. Clef de toutes les sciences de la nature. Psaumes de David. An elaborate scheme with tables, diagrams, etc. Received from C. A. L. Totten, editor of the "Our Race" Studies, the Anglo:Saxon Riddle, and the News Leaflets, New Haven, Conn., Box 1333.

COMTE DE GABALIS. Continuation of Comte de Gabalis, or New Discourses upon the Secret Sciences ; touching upon the New Philosophy. Posthumous work. Amsterdam, Pierre de Coup, M.D.CCXV. Translated by John Yarker, Esq., Withington, Manchester, Eng., and published by Robert H. Fryar, 2 Prospect Terrace, Clermont, Bath, Eng. 1897. Only one hundred copies. Quarto, pp. 102. Price, seven shillings and six pence. Two copies for sale at this office, $2.00 postpaid, registed, by mail ; this is Part II. The first part was published in 1886, "Submundanes, or the Elementaries of the Cabala, being the history of Spirits." Part III of Comte de Gabalis revised and augmented with a letter on the subject, now in press, seven shillings and six pence, post free, published by Robert H. Fryar, Bath, Eng. Edited by John Yarker. "Done into English by P. A. Gent," in 1680, and "Printed for B. M., Printer to the Royal Society of the Sage, at tha Signe of the Rosy-Crusian," under the title of "The Count of Gabalis ; or the Extravagant Mysteries of the Cabalists exposed in Five Pleasant Discourses on the Secret Sciences."

Google

## *Books and Magazine Literature.*

EGYPTIAN MAGIC, BY S. S. D. D. Vol. VIII of the "Collectanea Hermetica," edited by W. Wynn Westcott, M. B., D. P. H. 16mo. cloth. London, 1896. Theosophical Publishing Society, 26 Charing Cross, S. W. Price, 3/6, net; 86 cents. A suggestive volume.

Here we have translations from several papyri, and other works: The Book of the Dead; The Harris Magical Papyrus; Legend of Ra and Isis; Petrie's Egyptian Tales; The Bruce Gnostic Papyrus.

Here is a summary, tracing the resemblances between Egyptian and Gnostic Magic. This work is a help at the solution of the many unsolved Egyptian riddles. Send orders to Theosophical Publishing Society, 26 Charing Cross, London, S. W.; or T. E. Comba, agent, 65 Fifth Avenue, New York City.

---

THE PACIFIC MASON. J. M. Taylor, editor, Room 10, Masonic Temple, Seattle, Wash. $1.00 a year. Monthly, in its third volume. Devoted to the interests of the Fraternity in the Pacific Northwest.

THE EDUCATIONAL REPOSITORY. A monthly magazine devoted to Nature, History, Literature, Science, Philosophy, and miscellaneous topics. J. M. Taylor, editor; E. A. Crueger, business manager. $1.00 a year. Room 11, Masonic Temple, Seattle, Washington. Vol. I, No. 1, June, 1897. This a new journal launched into the literary world by a patron of our monthly from its commencement in 1882. May success attend him.

THE ASTRAL OCCUPANT. A new pamphlet dealing with a wonderfully deep subject. Should be in the hands of all advanced thinkers. Sent to any address for a one-cent stamp. *The Oracle*, No. 39 East Springfield Street, Boston, Mass.

WHAT THEOSOPHY IS. Those interested in Theosophy can send their address to Alexander Fullerton, Gen. Secretary of the American Section, 5 University Place, New York City, and request a copy of "What Theosophy Is," with the "Epitome of Theosophy," and these will be sent to such free.

CHICAGO VEGETARIAN. Published monthly by the Chicago Society, McVicker's Building, Chicago, U. S. A. 50 cents a year. Foreign subscription, 75 cents. President Corinne Brown's portrait appears on the June number. E. H. Matthewson, Sec., 28 College Place.

THE VAHAN. A vehicle for the interchange of Theosophical Opinion and News. Published under the direction of the Europeon Section of the Theosophical Society. G. R. S. Mead, editor. Subscription price, two shillings six pence. Reports of conventions, meetings, activities, questions and answers. 26 Charing Cross, London, S. W.

CATALOGUES OF THEOSOPHICAL, OCCULT, AND SECOND HAND BOOKS. John M. Watkins, 26 Charing Cross, London, S. W., Eng. T. E. Comba, agent, 65 Fifth Avenue, New York City. L. Bodin, librarie, 43 Quai des Grands-Augustins, Paris, 1897.

Google

## *Current Exchanges.*

POPULAR ASTRONOMY. $2.50 a volume ; monthly. Northfield Minn. Contains articles on the Astronomer's Globe, by A. E. Douglass ; the Astrographer's Chart, by F. W. Denning ; Atmosphere, Telescope and Observer, by A. E. Douglass ; the Study of Variable Stars, by P. S. Yendell ; Honors to Lewis Swift, by W. W. Payne the editor, and others papers. This June number is a valuable one.

THE WORLD OF MYSTERY. Edited and published by Prof. W. H. Chaney. Masonic Temple, Chicago. Terms, $1.00 a year, monthly. The only publication of its kind. Dedicated to practical health, happiness, and the new and higher life ; the upbuilding of the human race, physically, mentally and morally. Vol. V. began January, 1897.

THE BIBLICAL WORLD. $2.00 a year, monthly. University of Chicago, Chicago. Wm. R. Harper, editor. June, 1897. Contains A Sketch of Assyrian History, by Geo. S. Goodspeed ; A Sketch of Egyptian History, by Jas. H. Breasted ; Important Events in Israel, by Ira M. Pierce ; Helps to the Study of the Earlier Prophets, by W. Muss-Arnolt ; The Foreshadowings of the Christ, by Geo. S. Goodspeed. Council of Seventy. Books, Reviews, Literature, etc.

FREE THOUHGT MAGAZINE. H. L. Green, editor. $1.00 a year 213 East Indiana St., Chicago. June, 1897. Religion and Right eousness, by S. C. Adams ; Credo vs. Amo, by C. Elton Blanchard The Fall of Man, by Henry G. Margerum. Literary Department Editorials, reviews, etc. May L. Collins—Celebration—Monument

AMERICAN MATHEMATICAL MONTHLY. $2.00 a year, monthly. 25 cents, single copy. B. F. Finkel, Springfield, Mo., and J. M. Colaw, Monterey, Va., editors. In its fourth volume. Office of publication, Springfield, Mo. Drury College.

THE MENORAH MONTHLY. Jewish interests,-literature, science and art. $3.00 a year. M. Ellinger, editor. June, 1897. The Snake in the Bible, by Zevi ; The Jews of Modern Times, by D. W. Marks ; The Herzl-Nordu Movement, by the editor. Temple Court, 5-9 Beekman Street, New York.

INTELLIGENCE. The Metaphysical Magazine—In New Form. Devoted to the advance thought of the age ; scientific, philosophical, psychic, and occult. Leander Edmund Whipple, editor. $1.00 a year ; monthly. 503 Fifth Avenue, New York. 10 cents a number. June, 1897, Vol. VI, No. 1, contains papers : Man and Nature ; Philosophy of the Divine Man ; Modern Astrology ; Mazdaism and "Being," the Iranian Dualism and Fire Worship ; Bhagavad Gïta — Songs of the Master ; Esoteric Puritanism ; Leaves from a Metaphysician's Diary , Occultism, a poem. The World of Thought.

Google

## *Current Exehanges.*

THE OPEN COURT. Devoted to the Science of Religion. Monthly. Dr. Paul Carus, editor; T. J. McCormack, assistant editor; E. C. Hegeler and Mary Carus, associate editors. 324 Dearborn Street, The Monon, Chicago. $1.00 annually: octavo form; 64 pages.

The May and June Nos. 1897, contain an illustrated paper on the Jews, their race, present condition, influence on civilization, etc., which alone is worth more than a year's subscription.

THE ASTRONOMICAL JOURNAL. Founded by B. A. Gould. Now in its Eighteenth Volume. Published in Boston, tri-monthly, by S. C. Chandler. Address Cambridge, Mass. Asssociate editors, Asaph Hall and Lewis Boss. Price, $5.00 the volume. Quarto, each volume indexed, with cover. Vol. XVIII, commences with No. 408.

ANNALS OF MATHEMATICS. In its Eleventh volume. Published under the auspices of the University of Virginia. Terms, $2.00 a volume in advance. Payments to be made to the order of Annals of Mathematics, University Station, Charlottesville, Va., U. S. A. Bimonthly, large quarto.

BOSTON TRANSCRIPT. Legitimate news for the family, for business men and women, for professional men and women, for the student, for the old, the middle-aged, and the young. Send for a sample copy of the Daily Evening Transcript. No Sunday edition. Wednesday Evening Transcript, Special Literary and Educational Issue. Saturday Evening Transcript, sixteen or more pages. Weekly Transcript, published Fridays. Address BOSTON TRANSCRIPT CO., 324 Washington Street, Boston, Mass.

THE SQUARE WORLD. Why people are being deceived on astronomy and religion. By Orlando Ferguson, Hot Springs, So. Dakota. 12mo. pp. 96. Illustrated. Price, 25 cts.; 6 for $1.00; 15 for $15.00.

## *Pamphlets for Sale, by Mail, Postpaid.*

DUPLICATE PAMPHLETS AT TEN CENTS EACH, AT THIS OFFICE.

Trial by Jury. A Charge to Grand Jury, by Ira Perley. Concord. 1897
National Independence (100th), Oration by A. H. Quint, Dover. 1876
Trial of Abram Prescott, murder of Sally Cochran, Pembroke, 1839
Henry Ward Beecher( and Theodore Tilton), Total Depravity. 1859
Danvers Discutsion; M. P. Braman and Thos. Whittemore. 1833
Spirit Life of Theodore Parker narrated by himself. Ramsdell 1870
Mortality of Soul, Immortality of Elements. Trafic of Paradise. 1881
Blossom Hill Cemetery Concecration. W. L. Foster. Concord. 1560
Goodnow Memorial B'd'g and Bagg Hall Dedication, Princeton. 1887
Three Lectures, Law School, Harvard College. by Joel Parker. 1869
Hasty Recognition of Rebel Belligerency, by George Bemis. 1865

Google

## *Histoire de la Maison Royale de Lusignan.*

PAR LE CHANOINE PASCAL. PARIS, 1896.

(*Continued from June Supplement.*)

---

III

The Lusignans were made kings — of *Jerusalem*, in 1186, by Queen Sybilla, daughter of Almaric I, of Jerusalem, and sister of King Baldwin IV; of *Cyprus*, in the year 1192, by Richard-Cœur-de-Lion; and of *Armenia*, at the death of Leon V, which occurred in 1394.

They reigned until 1475 when Cyprus fell into the hands of the Venetians after the death of James III, poisoned by order of the Republic when still an infant. The ancient Empire of the Lusignans was situated in the very center of the known world — Asia Minor, the classic land of the religious history of Israelites, Christians, and Moslems. Within its limits were found, not only the Holy City and Canaan, but further east, the Paradise of Adam and Eve, Mount Ararat — the Mountain of the World —, and the site of the Tower of Confusion, all places famous in the history of religious thought.

Cyprus, which owes it name to the importance of its copper mines, has a famous history. It became Egyptian under King Amasis (550 B. C.); was conquered by Cambyses, king of the Medes and Persians; then fell into the power of Alexander the Great, and later, by virtue

Google

of a will, became Roman. It was under the proconsul Sergius Paulus, that the Apostle Paul, in the year 43, appeared upon the island and converted its governor. It is said that in honor of his illustrious proselyte, Sergius Paulus, the Apostle changed his name Saul for that of Paul.

In 1192, Cyprus became the dominion of the Lusignans to whom the Venetian republic succeeded until 1570, when it was conquered by Sultan Selim III and remained a Turkish possession until the 4th of June 1878, when it returned to the English, the better to protect Asia Minor against Russian invasion. According to the terms of the Anglo-Turkish Treaty, England agrees to evacuate the island whenever Russia shall evacuate that portion of Armenia which she still retains.

Cyprus has a delightful climate and is a most fertile country, but under Turkish rule "An island that should be the most enterprising, prosperous and productive in all the east," says Chambers' Cyclopædia, "is one of the most impoverished and worthless."

What, alas, ought we to say of that once flourishing kingdom of Armenia, which five centuries ago extended from the Mediterranean to the Caspian seas, today divided between Turkey, Russia, and Persia? The intense sufferings of her unhappy people in the end of this enlightened century will pass down to posterity as one of the most degrading episodes in the history of civilization. Armenia, where the legend places the birth of humanity, whose first king Haïg, it is said, worked at the construction of the Tower of Babel, Armenia who, the first among all nations, accepted Christianity, the religion of the western races, has been the theatre of systematic carnage and devastation which utterly defies description.

It is difficult, indeed, to imagine a more detestable form of gov-

Google

ernment than that which is exists in Asia Minor, says Albert Vandal of the French Academy; from time immemorial, the Armenians, who number about two millions in Turkish Armenia and are mostly agriculturists and merchants, live among Kurdish tribes whose warlike and indomitable temperament have always been a source of trouble to the peaceful disposition of the Armenians. But Kurds are not their sole oppressors. They have at least as much to suffer from the Turkish administration; "the depredatory prefect, the rapacious tax collector, the concussionary judge, three varieties of bandits." Already in 1877 the Archbishop Khorene Nar-bey introduced in the Treaty of Berlin the article 61, in which the Ottoman Government undertook to effect the necessary reforms in the administration of the Asiatic provinces; but the combined efforts of the powers failed to bring about a realization of this plan. The isolated action of England, in 1881, in regard to the same matter was not more successful. The sufferings of the Armenians, chief victims of Turkish maladministration, continued more and more acute; the only reform that took place was in the staff of functionaries. Armenians, who had always occupied official positions, owing to their talent and integrity, were discharged and Turks appointed in their stead. The condition of affairs became more precarious and painful.* It was then that, among the Armenians established in Europe, committees of relief were formed; some limiting themselves to a sentimental propaganda, in view of awakening the national feeling among patriots at home and abroad; others entering rashly into revolutionary methods. These last gave the pretext for the atrocious deeds committed by the Hamidehs in this, the most miserable country upon earth.

In justice one cannot say that the Armenian massacres were spontaneously committed, without provocation, without reason; nevertheless it is true that the agitation prepared by a few Armenian revolutionists was caused immediately by the insufferable exactions to which

Google

the Christian population was subject, and especially the cruel indifference of European nations standing impassible before the constant and ever renewed persecutions of official tormentors.

The inhuman butchery in Asia Minor is a crime thr responsibility of which must be equally shared between the Sultan and the six great powers, signers of the Treaty of Berlin.

As a means for the repression of the deeds of a few guilty agitators, Turkey entered into a horrible conspiracy to exterminate, en masse, the entire Armenian race, regardless of guilt and innocence, killing young and old, ravishing mothers and maidens, destroying the property, and forbidding the culture of the land that famine might complete the work of the sword and fire. And when the butchers became tired of hecatombs, whatever remained was left to be slaughtered at leisure, either by legal (?) punishments or individual murder.

Armenia, that country once so well governed by the French Knights and their illustrious descendants, now agonizes under a clandestine system of extermination.

Listen to the sad tidings from the East, printed in the *Bulletin de l'Œuvre des Ecoles d' Orient* (April, 1897), under the signature of that world-renowned philanthropist, Father Charmetant, whose honor and integrity are above all suspicion:

"The surest means that Turkish administration could find to despoil and ruin the Armenian before exterminating him was to overwhelm him with fines and statute-labor, it was to multiply his taxes. Not only was he shamefully dragged before the tribunals to be stripped of all his worldly possessions, but he was condemned to outrageous fines, and enormous costs for the iniquitous suits that were constantly brought against him.

"Within a few years an extra tax of fifteen or twenty piastres, per head, has been imposed, for the pretended construction of new roads,

Google

which no one even thinks of tracing; at every opportunity are also imposed upon them, in the name of municipality, all kind of taxes of which neither the motive nor the destination is even indicated.

"There exists a school tax, collected in the name of public instruction, which weighs heavily upon the Armenians, although not the least parcel of it profits the Armenian schools; not even is there anything given to them, but the children are driven away from them; schools are closed by force, and the devoted masters who taught the young Armenians are persecuted and thrown into prisons. It is useless to add that the perpetrators of all these outrages, not only remain unpunished, but they become the objects of all favors.

"The collection of these taxes and arbitrary assessments is made with an unheard of refinement of barbarism. The Armenians are compelled to pay pretended arrears extending as far back as twelve years! and those that remain are made to pay for themselves first personally, and secondly for those who have left, either because they are dead, or because they have succeeded in emigrating to escape so many torments.

"Under the pretext of favoring agriculture, but in reality to seize the properties that still remain in possession of the Armenians, the administrating power has just created a so-called *Agricultural Bank* of which the capital has been entirely levied upon the sole Armenians, although its operations can profit the Mussulmans exclusively. All the estates belonging to the Armenians are successively taken to serve as mortgages to this bank.

"Never do tax-collectors deliver receipts for the money received. It must not be believed, however, that these sums are integrally turned into the governmental coffers. Under the same name, 'perceptors,' must be reckoned the officials of all ranks, who, by ten and twenty, burst upon the unhappy population and compete for who shall exhaust them the most completely and return with the largest plunder, if need be, by means of the most barbarous scourging and lashing. Let us name only the wild zapties or gendarmes, the inhuman soldiers of the regular army and the rédifs of the reserve; the

Google

creditors of the government, the furnishers to the army and those of the cavalry; the mudirs, the recovers of the tithes, etc., etc.

"Often the government ordains that all these tax-gatherers shall come together the same day, in the same village, so that the poor farmer, scarcely delivered from the tortures that one has inflicted upon him in order to be paid, falls into the claws of another who shall inflict upon him, the same torments; and the very same day, the poor Armenian, before the sun has set, shall again be put to torture, in his own house, by the agha of the Kurds who shall demand in his turn the special tribute (kafir) which he is accustomed to levy for himself, besides the taxes of the Turkish government. The agents of the fisc are a thousand times more ferocious than Tartars. They come unexpectedly into a village, and, armed with matraques or yatagans, they rush into the houses, and commence in taking hold of its unhappy inhabitants and lash them most cruelly if they do not give all that which they ask for. They search the whole house from cellar to garret, destroy all that falls under their hands, take all hidden provisions, working-clothing, and even the worn linen serving to cover the naked bodies of the little children! And during all this time they cause the village officials to entertain them and their suite at the expense of the village which must furnish them abundantly with all they ask. Although the taxes are levied each year with the most extreme hard-heartedness, they now demand not only those of the current year but also those of preceding years; and for these they throw men and women in jail — for women are not spared — and inflict upon them the most odious corporal punishments, under the pretext of compelling them to reveal that which they keep hidden. These women are taken through the streets with chains around their necks, and deprived of nourishment for several days. Some are tied to columns, head down, while ice-cold water is thrown upon them; others are lashed till they are covered with blood, or they are attached, the hands being tied behind the back with hand cuffs, to cats rendered ferocious, and which are then thrown upon their naked breasts; and often they are burned with red-hot irons upon several parts of their bodies.

"To men, the tormentors pull violently the mustache and beard by the hand, and to women, the hair; their faces are soiled with filth,

Digitized by Google

and forced excrements into their mouths in order to compell them to blaspheme the sacraments of Christianism and the sacred rites of their national religion, and without speaking of the women that are violated, for, after having robbed these poor people of all that they possses, their honor is even taken away.

" If these madmen think not to have found among the unfortunate Christians a sufficient quantity of provisions, instruments and cattle, as the equivalent of the figure they have fixed for taxes, they then demolish the houses in order to sell the lumber and bricks to Mussulmans, who buy them for a nominal sum. It is thus that thousands of Armenian houses have been destroyed of which the members have remained without shelter, shivering with cold during all the past winter. After these tortures and such barbarous treatment, the greater number fall seriously sick and many succumb. It is not possible to describe in detail all the excesses committed by these tax collectors ; from the superior officer down to the least of soldiers, all show themselves more inhuman and cruel than the bachi-bousouks.

" The fisc having no more poor to despoil, has then turned itself towards a few Armenian families who had still something to live for and remained in their houses, and requests of them taxes which have already been paid and force them to sell their teams and all which they still possess to satisfy these unjust demands.

" It is thus that the Turkish government, and the Mussulmans of our country, tolerating such acts, have so oppressed the Armenian population that it has now descended to the last degree of exhaustion and misery.

" Rich and populous villages are completely destroyed and many others almost annihilated. Here, where more than two hundred teams could once be found, not more than five or six now remain, and these are in possession of the Turks and Kurds. It seems that the plan of destruction, practiced until now by plunder and massacres, en masse of Armenians is now replaced at least in our unhappy

Google

provinces, by the slower and more cruel tortures, for which the collection of taxes is the pretext. The surviving Armenians call every day most earnestly, and with all their hearts, for the quicker mode of dying which terrorized the world in 1896, rather than the present slow extermination which now serves only to prolong their agony.

" What must we do ?

" What will become of us ?

" Of whom shall we ask help in our distress ?

" No one hears us. None are willing to give us a thought !

" Our misery no longer inspires even a sentiment of sympathy.

" May God assist us ! May Europe have pity upon us ! "

Such is the terrible condition in which is placed a noble and valiant race whose sterling qualities have survived vivacious and strong, through five centuries of fiendish oppression.

The situation of the Asiatic provinces of the Ottoman Empire sadly needs the most earnest attention of the European powers and an International Congress for the solution of the Eastern Problem and the pacification of Asiatic Turkey is more needed today than ever before. Undoubtedly this Congress will take place at the close of the Greco-Turkish war. Public opinion THROUGHOUT THE WORLD as much as the political situation demand s it imperatively ; and then may Europe's ablest diplomatists receive a ray of divine inspiration to aid them in the final settlement of the Armenian question which is of such vital importance to the preservation of peace, the interest of nations, the constant progress of civilization, and

THE HONOR OF HUMANITY.

Google

MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

A MAXIM "*The main thing in life is to grow.*"— MARGARET FULLER.

VOL. XV. AUGUST, 1897. No. 8.

BIBLIOTHÈQUE ROSICRUCIENNE. PREMIÉRE SÉRIE No. 1. Jean Trithéme. Traité Des Causes Seconde précédé d'une vie de l'auteur, d'une bibliographie et d'une préface et accompagné de notes. (Ouveage orné d'un portrait de Trithéme.) Paris. Chamuel, éditeur, 5 Rue de Savoie, 1897. Octavo, pp. 156. Received from René Philipon.

This is a welcome volume to the literature of and on John Trithemius, abbot of Spanheim. The work is executed on fine finished thick paper, in Rosicrucian colored cover, uncut. The portrait of IEAN TRITHEME is prefixed to his life of thirty pages. Next a bibliography of the works of Trithemius of forty-four pages. Next the preface to the translation ; then the Treatise on the Seven Secondary Causes (or Gods), the Governing Intelligences, or Spirits, of sixty six pages ; closing with the table of contents. This is an excellent work.

John Trithemius was the man to prophesy that the years 1879 and 1880 would mark an important era in the world's history ; the former relating to the foundation of a new universal kingdom, and the latter to the Jews, probably their restoration to the holy land. Eliphas Levi said this work was a key to all the prophecies, ancient and modern, and presented a method surpassing in mathematical precision that of Isaiah and Jeremiah in the precision of great events to come. His cycle consisted of seven times 354⅓ years, or a period of 2480⅓ years which ended in November, 1879. Levi says that France, according to his interpretation of the prophecy, was destined to be the possessor of the "Keys of the East." The works of John Trithemius will long be read and studied by all classes.

Google

# *Washington's Vision.*

A REMARKABLE PROPHECY OVER A CENTURY OLD.

The last time I ever saw Anthony Sherman was on the 4th of July, 1859, in "Independence Square." He was then 91 years of age, and becoming very feeble; but though so old his eyes were dim as he looked at Independence Hall, he said he had come to gaze upon it once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a shaking hand. "What time is it?" I can't see so well now as I used to."

"Half past three."

"Come, then," he continued, "let us go into the Hall. I want to tell you an incident of Washington's life, one which no one alive knows of except myself, and, if you live, you will before long see it verified. Mark me, I am not superstitious, but you will see it verified."

Reaching the visitors' rooms, in which the sacred relics of our early days are preserved, we sat down upon one of the old-fashioned wooden benches, and my venerable friend related to me the following narrative, which, from the peculiarity of our national affairs at the present time, I have been induced to give to the world. I give it as nearly as possible in his own words:

"When the bold action of our Congress, in asserting the independent colonies, became known to the world, we were laughed at and scoffed at as silly, presumptuous rebels, whom the British grenadiers would soon tame into submission; but undauntedly we prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is that the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and, unless it is checked, will at no distant day undermine and tumble into ruin the noblest structure of the Republic. But let me hasten to my narrative.

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, at one time victorious, at another conquered. I think the darkest period was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass

Google

the winter of '77. Ah! I have seen the tears coursing down our dear old commander's careworn cheek as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well it is not only true, but he used to often pray in secret for aid and comfort from God, the interposition of whose Divine Providence alone brought us safely through those dark days of tribulation.

"One day, I remember it well, the chilly wind whistled and howled through the leafless trees, though the sky was cloudless and the sun shining brightly; he remained in his quarters nearly the whole of the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just after dark, he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After a preliminary conversation which lasted some half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"'I do not know whether it was owing to anxiety of mind or what, but this afternoon, as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing exactly opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, third, and fourth time did I repeat the question, but received no answer from my distinguished visitor. I began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompanied dissolution. I did not think, reason, or move; all were alike impossible. I was only conscious of gazing fixedly and vacantly at my companion.

"'Presently I heard a voice, saying, "Son of the Republic, look and learn!" while at the same time my visitor extended her arm and forefinger easterly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world — Europe, Asia, Africa, and America. I saw rolling and tossing, between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific. "Son of the Republic, look and learn! A century cometh; look and learn," said the same mysterious voice as before.

"'At that moment I beheld a dark, shadowy being, like an angel, standing or rather floating in mid-air between Europe and America.

Digitized by Google

Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his righthand, while he cast some upon England with his left. Immediately a dark cloud arose from each of those countries and joined in mid-ocean. A while it remained stationary, and then moved slowly westward until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed through it at inteva.s, and I heard the smothered groans and cries of the American people.

"'A second time the angel dipped from the ocean and sprinkled it out as before. The dark cloud was then drawn to the ocean, into whose heaving waves it then sank from view, and the third time I heard the mysterious voice, saying, "Son of the Republic, look and learn."

"'I cast my eye upon America, and beheld villages, towns, and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them.

"'At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every village, town, and city of the latter, the inhabitants of which presently set themselves in battle array, one against the other. As I continued looking I saw a bright angel, and on his brow rested a crown of light on which was traced the word UNION, bearing the American flag, which he placed between the different nations and said, "Remember, ye are brethren."

"'Instantly, the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice, saying, "Son of the Republic, the second peril has passed, look and learn."

"'And I beheld the villages, towns, and cities of America increase in size and numbers, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in heaven or as the sands upon the seashore. And again I heard the mysterious voice, "Son of the Republic, the end of a century cometh, look and learn." At this, the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts, and taking water from the ocean, sprinkled it out upon Europe, Asia, and Africa.

"'Then my eyes looked upon a fearful scene. From each of those countries arose thick, black clouds, which soon joined into one; and throughout this mass gleamed a dark red light, by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country, and pillage and burn the villages, towns,

Google

and cities, which I had beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords, and cries of the millions in mortal combat, I again heard the mysterious voice, saying, " Son of the Republic, look and learn."

" ' When the voice had ceased, the dark, shadowy angel placed his trumpet to his mouth, and blew a long and fearful blast.

" ' Instantly a light as from a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel, upon whose forehead still shone the word UNION, and who bore our national flag in one hand and a sword in the other, descending from heaven attended by legions of white spirits. These immediately joined the inhabitants of America, who, taking courage again, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict I heard a mysterious voice, saying, " Son of the Republic, look and learn."

" ' As the voice ceased, the dark, shadow angel, for the last time, dipped water from the ocean, and sprinkled it on America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld villages, towns, and cities spring up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants: " While the stars remain and the heavens send down dews upon the earth, so long shall the Republic last."

" ' And taking from his brow the crown, on which still blazed the word UNION, he placed it upon the standard, while all the people, kneeling down, said, " Amen ! "

" ' The scene instantly began to fade and dissolve, and I at last, saw nothing but the rising, curling vapor which I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who in that same mysterious voice I had heard before, said, " Son of the Republic, what you have seen is thus interpreted : These perils will come upon the Republic; the most fearful is the third, passing which the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his Land, and Union."

" ' With these words the figure vanished. I started from my seat, and felt that I had been shown the birth, progress, and destiny of the Republic of the United States.'

" Such, my friend," concluded the venerable narrator, " were the words from Washington's own lips, and America would do well to profit by them. Let her remember that in Union she has Strength, n Disunion her destruction." — *American Citizen.*

Google

"How fecund is the Supreme Author of peace and order, and how inexhaustible in wisdom and treasures of goodness. He has founded man's ministry and happiness on the same foundation, and appointed him to speak and act, only to do good, like Himself: and he cannot do good till he begin by being made happy, or vivified by the Word." — *Saint-Martin.*

THE LIFE PRINCIPLE. "Jupiter is the foundation of the earth and the starry heavens. Jupiter is the root of the ocean. He is the sun and the moon. He is one power, one dæmon, the great ruler of all. He is one mighty body, in which fire, water, earth, ether, night and day revolve; all these are contained within the great body of Jupiter. Would you view his head and majestic face? Behold the radiant heavens. His golden ringlets are diffused on every side, shining with resplendent stars."—*Eusebius' Præp. Evang., from Proclus, in Tim.*

THE CATHETUS. The Greeks called each of the two sides of a right-angled triangle *cathetus*, and the line opposite to the right-angle *hypothenuse*; modern writers, however, sometimes desiginate the lines forming the right-angle as "the legs"; while more generally these lines are called the base and perpendicular.

THE TEXARKANA GATEWAY TO TEXAS AND THE SOUTHWEST. This is the title of a handsome souvenir volume issued jointly by the Iron Mountain Route, the Cotton Belt Route, the Texas and Pacific Railway, and the International and Great Northern Railroad, 1896. Profusely illustrated with all kinds of attraction of landscape, scenery, buildings, etc., along these great thoroughfares, with descriptive text, Received from Officers of Texas and Pacific Railway, Dallas, Texas.

SANSCULOTTE. This word literally means "without small clothes.'. It was bestowed in derision by the well-dressed royalists upon the republicans of France, who acknowledged its applicability, and assumed the term, saying that their condition was the result of the iniquitous system of government, which had hitherto been conducted for the benefit of the few, to the degredation and debasement of the great mass of the people. The French republicans were also styled Jacobins, which arose merely from the circumstance of their meetings being held in a monastery formerly belonging to an order of monks thus denominated; and this name in foreign countries has been made to mean something awfully atrocious. The apostate Cheetham attempted to play the pitiful game, by styling the republicans of New York "Martlingmen," in consequence of their meeting a, a house kept by Abraham Martling. Such contemptible resorts show the baseness of the cause intended to be benefited by them. — *From Religious Dogmas and Customs.*

Google

DICK TURPIN'S RIDE. A highwayman named Nevison, or Nicks, as he is more generally known, had a blood-mare, a splendid bay, whose courage and endurance were such that Nicks determined by means of these qualities to prove an alibi in case of danger. About 4 o'clock upon a certain morning he robbed a traveler on the road near Gadshill, then turned and rode straight off to Gravesend. He was obliged to wait there an hour for a boat, and he made the best use of this time by baiting his mare. Then crossing the water, he dashed across Essex full tilt to Chelmsford, where he rested half an hour and gave his horse some balls. Then he mounted again and dashed on to Bramborough, Bocking, and Wetherfield; fast across the downs to Cambridge; quick by roads and across country he slipped past Godmanchester and Huntingdon to Fenny Stratford, whsre he baited the good mare and took a quick half-hour's sleep. Then once more the north road until the cathedral grew up over the horizon larger, larger, and whizz he darted through York gate. In a moment he had led the jaded mare into an inn stable, snapped up some food, and in a fresh green velvet dress and gold lace strolled out gay and calm to the Bowling Green, then full of company. The lord mayor of the city happened to be there. Nicks sauntered up to him and asked him the hour. "A quarter to 8," said the lord mayor, graciously. "Your most obedient," returned Nicks, with a profound bow.

Later, when Nicks was apprehended and tried for the Gadshill robbery, the prosecutor swore to the man, the horse, the place, and the hour, but Nicks brought the lord mayor of York to prove an alibi, and the jury promptly acquitted the resolute and sagacious thief.—*Harper's Round Table.*

SIX COSTLY THINGS. The biggest price for a painting was that paid for Meissonier's "1814," M. Chanchard gave $170,000 for it. The most costly building of modern times is that of the New York State Capitol at Albany, $19,600,000 having been spent on it. In 1892 J. Malcom Forbes paid Senator Stanford $150,000 for the horse Arion, making it the most valuable equine the world has ever known. The most valuable book in the world is a Hebrew Bible, now in the Vatican. In 1512, Pope Julius II, refused to sell it for its weight in gold, which would amount to about $103,000. The "Imperial" diamond is considered the finest stone of its kind in the world. The Nizam of Hyderabad offered $2,150,000, the largest price ever known, for this diamond. The costliest meal ever served was a supper given by Ælius Verus to a dozen guests. It is said to have cost $242,500.

A CURIOUS BAROMETER is said to be used by the remnant of the Aruacanian race, which inhabits the southernmost province of Chile. It consists of the cast-off shell of a crab. The dead shell is white

Digitized by Google

in fair, dry weaher: but, indicating the approach of a most atmosphere by the appearance of small red spots; as the moisture in the air increases it becomes entirely red, and remains so throughout the rainy season.

LONG WORDS. Drimtaidhvickhillichattan is the name of a small hamlet in the Isle of Mull containing not more than a dozen inhabitants. How they pronounce it is a mystery only to be solved by some one acquainted with Gaelic, but the fact that the Scots are a nation of few words seems easy to explain, if they have many such words as the above in their language.

Mynyddywllyn is a sample of Welch nomenclature, which is the name of a parish close to Cardiff, whilst another of the same kind is Llanfairpwllgwngyll.

Constaninopelischerdudlesackpfeifer is a specimen in the German language, and still another one is the following, almost a full liner: Jungfrauenzimmerdurchschwindersuchtoedungs. This carries off the palm.

The first means a Constantinopolitan bagpipe-player, and the last is the name of a young ladies' club which adorns the brass plate of the door of a house in Cologne to this day.

Rabelias gives the following name to a particular book which was supposed to be in the library of Pantagruel's medical friend Victor—Antipericatametanaparbeugedanptecribrationes Toordicantium; while Anantachaturdasivratakatha is an actual Sanscrit word to be found in any Sanscrit dictionary, and the word Cluninstaridysarchedes occurs in the works of Plautus, the Latin comedy writer.—*Harper's Round Table.*

MAIDEN NAMES OF THE MOTHERS OF THE PRESIDENTS. The following is a complete list of the maiden names of the mothers of the Presidents of the United States:

Washington, Mary Ball; John Adams, Susanna Boylston; Jefferson; Jane Randolph; Madison, Nellie Conway; Monroe, Eliza Jones; J. Q. Adams, Abigail Smith; Andrew Jackson, Elizabeth Hutchinson; Van Buren, Maria Hoes; Harrison, Elizabeth Bassett; Tyler, Mary Armistead; Polk, Jane Knox; Taylor, Sarah Strother; Fillmore, Phœbe Millard; Pierce, Anna Kendrick; Buchanan, Elizabeth Speer; Lincoln, Nancy Hanks; Johnson, Mary McDonough; Grant, Hanoah Simpson; Hayes, Sophia Birchard; Garfield, Eliza Ballou; Arthur, Malvina Stone; Cleveland, Annie Neal; Harrison, Elizabeth Irwin; McKinley, Nancy Campbell Allison.

Google

A CURIOUS PROPHECY. A friend has sent to the *The Covenant People*, of London, a cutting from the *Daily Chronicle*, containing an interesting extract from an old tragedy from a former Poet-Laureate, Nicholas Rowe, entitled "The Royal Convert," and has a singularly prophetic ring at the present time. As Mr. Rowe died in 1818, the tragedy must have been written late in the 17th or early in the 18th century, although it does not appear to have been published until 1774. The character who speaks the words is Ethelinda, who describes to Oswald how she has heard "a holy sage" foretell the wonders of the time to come."

"Of royal race a British Queen shall rise,
Great, gracious, pious, fortunate, and wise;
To distant lands she shall extend her fame,
And leave to latter times a mighty name.
Tyrants shall fall, and faithless kings shall bleed,
And groaning nations by her arms be freed.
But chief this happy land her care shall prove,
And find from her a more than mother's love.
From hostile rage she shall preserve it free,
Safe in the compass of her ambient sea;
Though famed her arms in many a cruel fight,
Yet most in peaceful arms she shall delight,
And *her* chief glory shall be to UNITE.
Picts, Saxons, Angles, shall no more be known,
But Britons be the noble name alone.
With joy their ancient hate they shall forego,
While Discord hides her baleful head below;
Mercy, and Truth, and Right she shall maintain,
And every virtue crowd to grace her reign;
Auspicious Heaven on all her days shall smile,
And with eternal Union bless her British Isle."

---

HANSCOMBE, BRANSCOMBE, EDGCOMBE. I have somewhere read that the family names, Hanscombe, Branscombe, Edgcombe, and the like, originated in Devonshire, England, where the term combe, or coombe designated some particular form of the land — and that there are now living in Devonshire people of the name Hanscom. The earliest mention of the name that I have seen in New England history was that of Thomas Hanscom, who was in Salem, Mass., in 1628. I wish to hear from any of your correspondents who can give information upon the points herein mentioned.

A. A. HANSCOM, Manchester, N.H.

Google

POETIC DEEDS. (Vol. XI, p. 254.) The death of William C. Fox, the well known lawyer of Wolfeboro, recalls the fact that in the Carroll county (N. H.) registry are recorded two deeds written by him in verse, which are legal curiosities in themselves, and display the natural gift for versifying which was possessed in a high degree by Mr. Fox. Below we give one of them :

To all men by these presents be it known,—
Or, secrecy enjoined, to woman one—
That I, who 'mongst my agricultural peers,
Am " Farmer " Rogers called these many years ;
My Christian prefix being David C.,
By my respected sire bestowed on me,
Having " a habitation and a name "
Since first upon this mundane sphere I came,
In Wolfeboro, New Hampshire, Carroll county,
In full consideration of the bounty
Of my good friend and amicable wisher,
Of piscatorial promise, O. M. Fisher,
Who books his name (see Belvue's record on't)
As dweller at Montpelier, Vermont,
And of Five Dollars — erst ycleped a " V,"
By the said Fisher truly paid to me,
Have quit-claimed, released, remised and do
Remise, release, forever quit-claim to
Grantee, his heirs, and his and their assigns
Forever and for aye — as run these lines :
A certain island, somewhat rough aud rocky,
In that aquatic pond called Winnipiseogee,
Or better known by those who don't live near it
As the " Sweet smile of the Great Spirit,"
Containing one-fourth acre, less or more,
Some few stones' throw from Winslow Banfield's shore,
Or Jethro Furber's, not in any town,
But in said Carroll county, not set down
In William Crocker's critical survey,
But known as Coffin's Island many a day ;
To have and hold said premises remised,
All privileges, much or little prized,
And all appurtenances to the same,
To said grantee, his heirs, of whatever name.
Fisher or Fish, of high or low degree,
And true assigns, which Fish or Fisher's be.
With said grantee I also covenant
To warrant and defend (nor say I can't)

Google

The same to him, each heir and assign
'Gainst lawful claimants under me or mine.
So let the name of Coffin buried be,
And Fisher stand while river seeks the sea;
From Fisher Island may the fish-house rise,
Its fish-crowned smoke-stack pierce the skies;
Its walls be cheered with ever happy faces,
And all our fish-lines fall in pleasant places.
In witness whereof, without more ado,
I have my hand and seal set hereunto,
Upon the tenth of March's length'ning days,
In the first year of Presidential Hayes.
Signed, sealed, and full delivery made o'er,
In presence of us two—as good as four.
Stephen Durgin. David C. Rogers. [Seal]
William C. Fox.
State of New Hampshire, Carroll ss. Given
March tenth; new style, A. D., 1877.
To me well known in person and by name,
David C. Rogers personally came,
And the above instrument declared to be
His voluntary act and deed. 'Fore me,
William C. Fox, Esquire, now as of late,
Justice of the peace and quorum for state.

THE DIAL. Not every one who looks at the dial of a clock knows that the four I's which are in place of the usual IV to designate the number 4 are there because of the obstinacy of Charles V of France. When Henry Vick carried to the king the first accurate clock, the king said to him that the IV was wrong and should be changed to IIII. Vick said, "You are wrong, your majesty," whereat the the king thundered out: "I am never wrong. Take it away and correct the mistake." From that day to this the four I's have stood as the mark for the fourth hour.—*Planets and People.*

SARCOPHAGUS. Why the word sarcophagus is applied to stone coffins is not generally known, but originally the stone coffins were made from a species of limestone, which, it is said, had the power of destroying the whole body, excepting the teeth, in a very short time, and as the word "sarcophagus" means feeding on flesh, the name was given to these coffins, which seemed to literally eat up the bodies that were put into them.—*Planets and People.*

Oil of cloves is an exceedingly valuable adjunct to the microscopist, being used to render transparent slices of animal tissue for microscopic examination.

Google

# *QUESTIONS.*

1. Who can give the origin of the "Hiram mythus" in freemasony? Also, a list of literature concerning the mythus; V. L.

2. Can you give a reader what is known as "Jefferson's Ten Rules of Life?" E. R.

3. M. Wolf has published a work entitled "The Cosmogonic Hypothesis." George Stearns published his work, in 1888, entitled "The Pericosmic Theory." What are the outlines of these works? Do they support the Nebular Hypothesis as propounded by Laplace? T. P. H.

4. Stephen Pearl Andrews refers several times in his "Basic Outlines of Universology (pp. 320, 349) to a work by Hoönè Wronski on "Messianism, or The Absolute Reform in Human Knowledge." Can any one inform me where to get the work, or its publishers? T. P. H.

5. The Arms of the See of Chichester is a priest sitting on a chest holding a sword between his teeth by the blade, with a glode in the left hand. This was the Arms of Prester John. What is the historical connection between the See of Chichester and the Seventeenth Degree of the Ancient and Accepted Scottish Rite of Masonry, B. D. W. P. H. G. F.? INCOG.

6. The Mohammedans say that their prophet said; "Every person is born naturally disposed to become a Moslem; but that a person's parents make such a Jew, a Christian, or a Magian." Where is the statement made in Mohammedan literature? OTTO.

7. Will some one refer me to some book where I can find the Magna Charta? M. A. H.

8. Can some one give information of D. W. Bazin, who died at Newmarket, N. H., January 25, 1846, or tell where his obituary may be found? G.

9. The following is from "Chapters in Astronomy," by Claudius Kennedy. London, 1894:

"The period of the earth's rotation is, of course, a sidereal (not a solar) day; this contains 86,164 seconds of mean solar time. The angle described in one second of mean solar time is, then, 360° / 86,164, or 15.04 seconds of arc, which in circular measure is $2\pi$ / 86,164, or 1 / 13,713; this then represents the earth's angular velocity of rotation." "Note—It is interesting to note that 13,713 is, itself, the mantissa of its own logarithm to five decimal places."

Is there any scientific reason for this, or is it a coincidence? X.

Google

## *Universal Idealist Union.*

The *Canadian Craftsman*, Toronto, for August, 1897, reprints the article on "Histoire de la Maison Royale de Lusignan," from our June and July N. AND Q., from the pen of our correspondent, Edouard Blitz, M. D. These two papers we have also reprinted as a monograph in one cover for the benefit of the Union Idealiste Universelle. Copies can be had at this office, or of Dr. Ed. Blitz, Pentwater, Mich.

"NATHANAEL ✠ THE MYSTIC OF DENMARK is the author of a paper, "The Logos," which has been published in *Universal Truth*, March, April, and May, 1897, Chicago, Ill., sent to that journal by Miss Josephine C. Locke. "Nathanael" says at the beginning of his paper, "I write for the benefit of those who are conscious *who they are.*" "But," some will say, "what is historical truth?" He answers: "That is not my affair. I am no historian — only a mystic, who want to teach you how our fathers have painted to you the events of 'the kingdom of God' which is *in man.*"

*H. O. A.* You will find in S. Baring-Gould's work, "Curious Myths of the Middle Ages" (pp. 491-523), Rivingtons, 1884, a chapter on Melusina, Lusignan, Oannes, etc., giving an account of the myths, legends, and the literature on these names and transformations.

ALTRUISM. Devotion to the well-being of others, and so to the interests of all; contrasts with Egoism; a larger word than Benevolence and perhaps more specific than Philanthropy.—*Stephen Pearl Andrews.*

MORE SAYINGS OF JESUS. Several more sayings of Jesus have been unearthed at Behnesch by the representatives of the Exploration Fund. The Logia consists of some detached quotations:

"Jesus saith, except ye fast to the world ye shall in no wise find the kingdom of God, and except ye keep the Sabbath ye shall not see the Father.

"And my soul grieveth over the sons of men, because they are blind in their heart.

"Jesus saith, whatever there are (gap) and there is one (gap) alone I am with him. Raise the stone and there thou shalt find me; cleave the wood and there I am.

"No prophet is accepted in his own country; neither doth a physician work cures upon them that know him."

Google

## *The House of the Lusignans.*

In a delightful and secluded villa at Neuilly, a suburb of Paris, lives the celebrated prince who recently decorated Dr. Edward Randall Knowles with the cross and rank of Commander of the Order of St. Catherine of Mount Sinai.

This order, instituted in 1063, antedates even the Hospitallers, not to mention the later order of the Templars (who should not be confounded with the modern Masonic Templars), and is about of equal antiquity with the Order of St. John of Jerusalem.

Says the Boston *Herald* account.

Five hundred years ago the last king of Armenia died, an exile in Paris, and his tomb is at Saint Denis. It is in Paris that the present royal prince of Armenia, Cyprus, and Jerusalem, Guy de Lusignan, lives among his books, a scholar of rare attainments and one of the best and noblest of men.

He was born in Constantinople, and is loyal to his suffering, bleeding Armenia in every fibre of his being, but like all Armenians, who have ever written and spoken publicly in favor of reforms for their country, he is an exile and can never hope to return to his native city until the rule of the Turk is over.

The de Lusignan family is one of the oldest and most renowned in Europe, its beginning being lost in legend; its authentic history dates back to Huges III, A. D. 900. It was a family that distinguished itself during the early French wars and the Crusades, and stands out prominently in Oriental history.

During these wars, however, the Lusignan family suffered greatly from the Turks and Mohammedens, their treasures were taken and their archives burned. They fled to France at the last, and from the family arose in after years the noble and illustrious houses of De la Rochefoucauld, de Chateauroux, de Pembroke, de Marais, de Valence, d'Augonterne, etc.

The present prince royal is a man of unusual character, leading a quiet life among his books; a lover of music and art, and the author of over fifty books, the most important being a history of Venice, in six volumes, a history of Napoleon I, and a universal history in ten volumes.

Hie present work is the compiling of a French-Armenian dictionary, a most difficult task, upon which he spends the greater part of each day.

The prince was the most intimate friend of Victor Hugo, who was one of his tenants, living next door in the street afterwards named the Auenue Victor Hugo.

The prince was married to the countess Marie Godefrey le Goupil,

Digitized by Google

a very beautiful and gentle woman who was noted for her wonderful voice and her great charity.

Victor Hugo admired her intensely, and a volume of his charming letters to her have been published.

The princess died a number of years ago, and the prince has never ceased to mourn her.

There were two children of this union, a son and a daughter, Prince Leon de Lusignan and the Marquise de Mauroy, both living in Paris.

Prince Guy de Lusignan is a member of all the historic and scientific societies, and has traveled extensively, receiving always the full honors due to his illustrious name and title and numerous decorations from royalty.

The royal house of Armenia, Cyprus, and Jerusalem founded three orders, the first and most important being the Order of the Sword of Silence, which was conferred upon 300 barons who fought in Palestine; second, the Order of St. Catherine of Sinai, and the third, the Order of Melusine.

In appearance his royal highness is very handsome, having a face full of great strength of character and eyes of wondrous fire and intensity. His hair is white and his features of patrician delicacy. He is slender and graceful, and has the simple ease of manner which always belongs to royalty, and he is in every way a fit descendant of a long line of great and illustrious kings.

His Royal Highness Guy de Lusignan is the present repersentative of the ancient and historical family. He is Prince of Jerusalem, Cyprus and Armenia, who is one of the noblest and most gifted princes of this generation. He was born in Constantinople in the year 1834. After graduating from the Universities of Paris and Venice he became Prefect of the Armenian College in Paris, and afterwards Director of the Armenian University in the same year. In 1860 he retired from the last-named office, and devoted his entire energy to philosophical works on the Oriental languages, and among other philological works he has written a work on conversation in Armenian and several other languages; an Armenian-French dictionary; an Armenian dictionary; a large French-Turkish dictionary; and an Armenian Calligraphy.

Khoréne de Lusignan, brother of Prince Guy, is Archbishop of Brechiktache, Constantinople. The Prince spends most of his time in Paris, where he devotes himself to literary and scientific pursuits;

Google

and his many acts of charity to the poor in general, and the afflicted Armenians in particular, causes him to be beloved by all Christian people.

In 1890, Prince Guy was called to mourn the loss of his talented wife, whose death removed from the ancient Order of Mélusine its noblest and dearest Grand Mistress.

Prince Guy has at his disposal three Orders which were instituted during the crusades, and which have recently been revived — Order of the Sword; Order of Mélusine; Order of St. Cathrine of Mt. Sinaï.

---

PARADISE, a monthly published at Anson, Ontario, Can., contains the following, in the July-August numbers, 1897:

"By 1915 the Jubilee of Earth will have fully entered; this means for us renovated heavens and earth, giving Edenic conditions, and renovated minds and bodies, giving unending life. Because the due time is upon the world for it to receive that which the sacrifice of Jesus earned, namely, Adam and Eve recovered with all out of their loins, and Paradise. All are to live upon earth again, excepting the few of the narrow way who will be spirit being like Jesus."

"JOSHUA DAVIDSON." Joshua Davidson is an English romance, in which the hero *Joshua Davidson* is meant Joshua, or Jesus, son of David. He is made to practically exemplify the principles and imitate the human virtues of the Founder of Christianity. It is a most interesting and suggestive work, written by E. Lynn Linton, and it had a large sale, and the authoress hit her mark squarely. She entitles a true history, and shows that a Jesus could not fit in with our modern "Christian civilization," but that any one who would strictly follow out his social and moral precepts would risk his safety and embitter his life.

THOMAS PAIN TO BENJAMIN FRANKLIN. Moncure D. Conway writes a letter to the London *Athenæum*, sending with it a letter of Pain to Franklin which had never before been printed. In this letter the name is signed *Thos. Pain*, and Mr. Conway says it is the only letter he ever saw that Paine signed his name without the final "e" on it. The letter appears in the Boston *Transcript*, July 23, 1897.

---

"My original country is the region of Cherubim." — *Taliesin.*

"Light and Darkness are the world's eternal ways." — *Zoroaster.*

"In the perpetual circle of nature, the living are made out of the dead as well as the dead out of the living."—*Plato.*

Google

# OLD DERRYFIELD AND YOUNG MANCHESTER.

CONTRIBUTED BY DAVID L. PERKINS TO THE MANCHESTER HISTORIC ASSOCIATION.

There is an apt analogy between our little town republics associated together under one state government, and our grand national system where the states themselves are so associated, and our little town republics came first. The savant and historian may well have recourse to this fact. It is also true that ours of New Hampshire was the first written constitution among the states, or colonies, and it was her ninth vote that ratified the federal constitution. It was her general, John Stark, who turned the adverse tide of the Revolution at Bennington, and her matchless son, Daniel Webster, fashioned the bulwarks of the constitution. Thrice glorious little state, she is ever proud of her children,— John Langdon, Samuel Livermore, John Stark, John Sullivan, Daniel Webster, Lewis Cass, Levi Woodbury, Franklin Pierce, Salmon P. Chase, Horace Greeley, John P. Hale, Benjamin F. Butler, William Pitt Fessenden, Henry Wilson, Joel Parker, John A. Dix, Nathan Clifford, Marshall P. Wilder, Ichabod Bartlettt, Mark Farley, Charles A. Dana, Zachariah Chandler, Gilman Marston, Fitz John Porter, Lydia Maria Child, Edna Dean Proctor, Celia Thaxter, Constance Fennimore Woolson, and others of her family.

About the year 1750, many of these little democratic townships were incorporated into the body politic in this section of New Hampshire by the royal governor, Benning Wentworth. It was the day of the backlog, the flintlock, and the tinder-box.

Google

In this year the settlers in the vicinity of Amoskeag upon ungranted lands petitioned for a charter, but the territory of Harrytown did not exceed three miles in its widest part, comprising in all about eight square miles. The earliest settlements here were made under a Massachusetts charter when that state claimed all this territory, including, of course, Tyngstown and Harrytown. That the new town might be of respectable dimensions, a movement was set on foot to add the then southwest section of Chester and a segment from Londonderry, and the petition was so ordered.

The time was opportune, for since 1730 there had existed in Chester a feeling of unrest between the English Congregationalists and the Scotch-Irish Presbyterians over the question of settling a minister. In this connection it may be observed that preaching was provided at the town meetings, and the gospel so ordered was paid for out of the general tax list. The Baptists were the first to rebel against this relic of the old world union of church and state, and in good time they won the day. The Congregationalists of Chester seem to have been in the majority, and as many of the Scotch-Irish minority were domiciled in the section that was sought to be disannexed, they were the more willing to rid themselves of their persistent co-religionists. The Londonderry people yielded with less alacrity, but in time they fell into the movement, and, as we conjecture, partly out of fellowship with their coadjutors of the Scotch-Irish faith. September 3, 1751, the charter was granted under the name of Derryfield, including about eighteen square miles of Chester territory and nine square miles from Londonderry, thus giving to the new town an area of thirty-five square miles, irregular in shape and diversified in soil. Along the river bank sand dunes were conspicuous, while back and under the compact part of the city of today, there was an almost endless network of springs. Much of it was pine land. John McMurphy of Londonderry was commissioned by the royal governor to warn the proprietors, freeholders, and inhabitants qualified to vote, to assemble in town meeting September 23, 1751, "to chuse their town officers."

Google

Accordingly the yeomen of Derryfield made choice of five selectmen, of whom John Goffe was first, a town clerk, two commissioners to examine the selectmen's account, a constable, two tithing men, three highway surveyors, two invoice men, two haywards, two deer keepers, a culler of staves, and a surveyor of boards, planks, joists, and timber. The duties of the deer keepers must be left largely to conjecture, but let us hope that they were faithful to their trust, for old Derryfield must have been a famous trysting place for deer.

November 16, at an adjourned meeting, it was "Voted to rase twenty-four pounds old tenor, to be rased to paye for priching for the present year," the "old tenor" having reference to the depreciated bills of credit that had been issued by the province. This was a good beginning, however, and whatever may be said of the subsequent history of the town, it should be remembered that the marvelous fishing facilities at Amoskeag had ever been a source of contention among venturesome spirits, and it is therefore no tax upon our credulity to believe that they came hither at stated periods to fish, to drink, and to fight betimes if need be. It should be borne in mind that the drink habit was then well-nigh universal, and even the minister could not be entertained with becoming hospitality without a mug of flip or a noggin of rum. Like all communities, there were the ne'er-do-wells among them, and an occasional specimen who was afflicted with a moral obliquity by reason of which he sometimes failed to distinguish his own from the chattels of others. Instances might be related, but after the lapse of these many years the task would be ungracious, for the poacher and the mutton no longer vex the vicinage. But the men of Derryfield were of sturdy stock, and it need not be said of them as a class that as pioneers and makers of history they were inferior in natural ability and general integrity to any class of people who came to these shores in pursuit of civil liberty. And there was royal blood among them, too, but royal blood is of little account in a new republic where every man is a sovereign, except for family use.

Several highways were at once projected or completed, and it

Google

is hinted in Potter's history that an element of Scotch thrift entered into the fact that John Hall's hostelry at the center of the town was a converging point. He had been the agent of the town in procuring the charter. At all events the roads were built, and it is reasonable to presume that they conserved the convenience of a sparsely settled community, for some of them are still used.

It is said that the annual supply of lamprey eels salted for family use by the farmers of Derryfield and adjacent towns, were equal to three hundred head of beef cattle, and it is therefore no cause of surprise that the fishing privileges at Amoskeag and on Cohas brook were of great value to the early settlers. There was little or no currency or coin to be had, and trade was largely carried on by a system of "truck and dicker," or by an exchange of commodities, and the taxes were paid, in part, at least, in produce, a liberal discount being made for cash. Some of the more venturesome spirits made periodical excursions into the wild northern territory, where they engaged in trapping fur animals, the pelts being a source of revenue. It was on one of these expeditions that John Stark was captured by the Indians in 1752 on Baker's river in the territory now known as Rumney. There were no newspapers here, and marriage banns, advertisements, and legal notices were recorded and posted, mayhap at the tavern, the store, or on some one's barn door where the town meetings were held. It was an early cause of complaint that cattle were brought hither to feed upon the Derryfield commons, and I infer from the following notice that one's neat stock was not always safe from a general mixing up with foreign herds at the autumn round-up.

"ARTIFICIAL MARK.

"Benjamin Baker's artificial mark fore nete cattle and shepe —his— the tope of the right ear cropet, and a hapiney out of the under sid of the left ear."

The fifth article in the warrant of February 12, 1753, was "to see what method the town will take to prevent stray cattle being

brought into the town to eat up our feed on the common land or unfenced land." Cattle were frequently taken "damage fesant;" and on one occasion Archibald Stark took three colts which were duly prized and sold at auction for the cost of poundage. The record is quite voluminous, technical, and exact as to form.

At the annual March meeting in 1752 it was "voted that ther be three selectmen for the year and now mor," from which we infer that the Derryfielders were not in favor of multiplying offices. The same old difficulty of settling a minister served as a bone of contention in Derryfield, and seems never to have been settled. As early as March 5, 1752, it was "Voted, to give Mr. mcDouell a Cauell to the ministry, Eather to Joyen with Bedford or by our selves. Voted, John Ridill, Alexander McMurphey, John Hall, a Comitey to prosequet the given of Mr. Mcdoul a Cauell to the work of the minestery to Joyn with the town of Bedford or seprat and Distink by our selves," but nothing came of it. A pound was also voted to "be built at Moses Willes," but the pound was a long time in coming. Indeed, for many years the pound and the meeting-house were fruitful subjects of contention, and considering the temporal drift of affairs, it is safe to presume that the pound, fully equipped, came first. As late as 1764 we find it "Voted, John Goffe have Libberty to Buld a Pound for the town at hies own coste and charges near the Brig at hies House;" but as the pound had been provided for in many previous town meetings, I am by no means sure that this was the end of it. Indeed, at the annual meeting, March 3, 1800, it was voted to build a pound thirty-two feet square and seven feet high, on a lot adjoining the never completed meeting-house, and this pound was used until about 1830.

At a meeting held February 2, 1753, it was "Voted, that Benjamin Stevens barn and William McClintos barn be the tow placeses of publick worship till the money voted at the last March meeting be expended. Voted, that the minister should be keep at William McClintos."

March 4, 1754, they "Voted one hundred and fifty pounds,

Google

old tenor, for this year for preeching, and charges arising thereby, and that John Goffe Esq^r^ is chosen to obtain preeching till said money is Vie," for likely enough by this time the "old tenor" bills of credit had so depreciated that, like the Confederate money in the late war, it took a large sum to procure a little comfort. An article in the warrant of August, 1754, was "to see what spott they will Pick upon to Sett there said meeting House upon betwixt y^e^ fore mentioned Will^m^ Mac Clintock and James Umphrey;" and it was voted September y^e^ 5^th^ "that y^e^ meeting House for Publick worsep in Derryfield be bult upon the Publick Road as is mentioned in y^e^ Second article of y^e^ warrant," but at a meeting March 1, 1755, the above vote was reconsidered.

Derryfield was the victim of untoward events, and as a community they can hardly be said to have been prosperous or progressive. They were heroes together in the wars, but they were no less contentious among themselves in time of peace. Even their local advantages seem to have involved them in misfortune, for many of them devoted their time to the fisheries at the expense of their farm work. While other towns flourished Derryfield languished. The Scotch-Irish Presbyterians and the English Puritans were uncongenial, and a bitter feud grew up among them over the location of a meeting-house that lasted for many years, and gave the town an unsavory reputation. To this fact, and their lack of zeal for the public school, may be attributed nearly all the evils that afflicted the town for more than a half century. If a meeting-house site was chosen by these militant heroes, it was soon revoked. If the money was voted, the vote was rescinded. First one party prevailed, and then the other. As early as 1754 it was voted to build a meeting-house near Lieut. John Hall's tavern. Then thirty voters petitioned the selectmen for another meeting, and this being denied, they appealed to Joseph Blanchard and Matthew Thornton Esquires, two justices of the Province, who righted their wrongs. At a meeting September 2, 1758, in John Hall's barn, it was voted to build a meeting-house on John Hall's land, and John Hall was placed on the building committee. They proceeded far enough

Google

to erect a frame, but the opposition became so bitter that taxes and labor were withheld, and they proceeded no further. July 15, 1759, money was voted to board and shingle the house, and November 15 an examination of the committee's account was ordered. It was also "Voted not to underpin our meeting hous at present, but to make one door this year." December 3 it was "Voted not to co'lect any more money from the town this year towards the Meeting House;" and it was also voted to borrow money to pay off the committee, which was afterwards rescinded. It was voted to use the meeting-house money for town purposes. In August, 1760, the selectmen were authorized to underpin the house and put doors in the same. In December, 1761, a committee was chosen "to call John Hall to account for the money that he received." This controversy resulted in a vexatious law suit, in which our protean friend Lieut. John Hall seems to have had the best of it. In 1764 the controversy was carried to such a pitch that no money was raised for preaching; but in the following year the opposition rallied and carried things with a high hand. March 31, at an adjourned meeting, the Hall party elected town officers before their rivals came upon the scene, aided, it was alleged, by the votes of minors and others not qualified to vote. John Hall was chosen moderator, town clerk, and selectman. An adjournment was then had to John Hall's tavern. The opposition then held their meeting, and chose a rival set of town officers. Finally the legislature interfered, and the tangle was unraveled. June 27, 1766, it was "Voted to Repear the meeting House in part theis year." It was also "Voted to Lay a good flor in the Meeting House and make three Good Dores and Hinge them one Said House and Shout upe the Under Windows and a Commadate the Meting House with forms Suitable for to Sit on." Yet from this ebulent spirit little was done to render the meeting-house habitable against wind and storm until after the Revolution, when in 1790 the pew ground was sold at vendue. And after all it may not be accurate to say that the people of Derryfield were irreligious above other communities, for those in the south part of the town who felt the need of reli-

Google

gious service worshipped in Londonderry, and those of like mind along the river front fellowshipped in Bedford. As regards the meeting-house and the public school it need not be denied that the men of Derryfield were remiss. Yet preaching was supplied in an itinerate or desultory way. We may at least console ourselves with the thought that religious feuds, unaided by race prejudice, have wrought more havoc in the world than fell to the lot of Derryfield. But even if these men were not intensely religious, they were at least intensely patriotic, and from no town in New England did there go forth to the French and Indian wars, and to the war of the Revolution, more men in proportion to their population than from old Derryfield. All but two men capable of bearing arms followed Stark to Bunker Hill, and there was not a Tory among them. Any town might well felicitate itself on a list of heroes such as Col. John Goffe, Capt. John Moore, Benjamin Kidder, Sergt. Ephraim Stevens, William Gamble, Michael McClintock, John McNeil, Archibald and John Stark, Judge Samuel Blodget, and others of like character. The environments of this people were vastly different from our own. They were pioneers in a new country, inured to the hardships and privations of frontier life, and to the perils of war, and far removed from the arts and allurements of civilization. The conditions were not calculated to propitiate the graces. The fishermen at Amoskeag and the flatboat rivermen were no carpet knights. There were no vicarious warriors among them. This much may be conceded. Yet it is a source of regret that the sturdy, virile, self-reliant men of Derryfield had not given more of their attention to the practice of religion and the encouragement of education. But who can say with complacency that we of today would have been more circumspect if our conditions had been reversed.

With reference to schooling little is found in the early records until the warrant of February 16, 1757, when the fifth article was, "to see if the town will raise any money for scholling, or how much," and at the March meeting it was "voted to dismis the fifth article and not to use eaney money for scollen for this

Google

year." We need not criticise the orthography, and if the spelling book had been more in evidence these quotations would have been less quaint. If there was a lack of facility there was at least a directness of statement that is refreshing in this age of subterfuge and inordinate conceit. Evidently the epigram of Talleyrand, that language was invented to conceal thought, was not known to their moral code. With all their faults we believe that a renascent spirit was a part of their quality. We find that in 1783 the town was divided into four school districts "for the benefit of scooling their children," and doubtless other, though scant provision had been made at earlier meetings for the meager education of the young. It has been said "that for nearly a century after the settlement of the town, there was neither lawyer, physician or minister among its permanent inhabitants," and it may come near the truth to say that the schoolmaster should be added. And yet there were educated men in Derryfield. The first schoolhouse, the little black wooden one on the old Falls road near the Amoskeag bridge, is said to have been built by private subscription in 1795. Frederick G. Stark of the West side, of the Stark lineage, and born on the old Stark homestead on the north river road, remembers to have heard John Stark, Jr., his grandfather, and Abby Stark, relate their experience in attending school over the hill, out Lake avenue, but whether it was a public school, *query*. There were other schoolhouses here, ordered by the town, about 1798.

And now as tending to show the solicitude of these stern men of war for their individual, corporate, and political rights, I will submit a few extracts from the early records which will perhaps be worth the perusal. From the following protest we may be assured that elections did not always satisfy the defeated electors even in the good old times.

"We the subscribers making a demand that non but qualified voters as the law directs should votte in the choise of town officers, and such as was not worth one shilling besides the poll of rateble estate had the privilage of votting. We enter our desant against the procieding of their choice. Witines our hand March

Google

y^e 5, 1753. John Goffe, Archibald Stark, Benjamin Hadley, Moses Welles."

As has been heretofore observed, the fisheries were of great importance to the early denizens of Derryfield. The first menace in this section to the unimpeded run of salmon, shad, alewives, and lamprey eels from the sea to our inland waters was in Cohas brook, and it was probably the dam of a saw or grist mill that evoked the action of the town. As this was the forerunner of conditions that resulted in the Manchester of today, the narration may be of interest. I have abridged the record so as to retain the gist or gravamen of their plaint. At a town meeting as early as March 4, 1754, it was set forth that obstructions existed in Cohas brook, so called, "whereby the elewives are much hindered in their passage into Massapissack Pond," and it was voted to remove them, and "if some method be not speedily taken in order to remove and amend such incumbrance, it is altogether likely it will wholly stop the corse of said fish, which will be a vast damage, not only to s^d Derryfield but to all the adjacent towns." . . . . Then the penalty, for if any person or persons shall refuse or neglect to remove said obstructions in said brook while the elewives are running they shall forfeit and pay the sum of forty shillings for every day, "one half moiety to the use of the poor of the town, and the other half to the complainant." . . . And all persons were forbidden to fish with nets in said brook within fifteen rods of the Merrimack river. There were other grievances somewhat ambiguously set forth in a town meeting held April y^e 20, 1758, when it was "Voted on the forth article in the Waront to take the Waront and List out of Benjamin Hiddaley's hand for the falling reesings—that some Pipeal are Deed, and some removed out of the town, & others come into the town that would enjoy Privigles wothout Piayen their equeall Preporeshen."

That a public office was held to be a sacred public trust, and not to be wantonly declined is clearly set forth March 5th, 1759, when it was "Voted that Thomas Russ shall peay the fienn as the law Diriecks for not quilifien him self a cording to law to serve a Connstable in the town acording to the Vote of s^d

Google

town." After that I am inclined to exclaim, "happy land of Derryfield where the office-seeker's itch was unknown." Oct. 29, 1764, it was "Voted, John Goffe and John Stark to setel the accoumptes thies year that is Betwixte Constable James Peteres and the inhabitants of Derryfield," and in the absence of light, we refrain from drawing an inference not creditable to the integrity of said Peteres.

If the men of Derryfield were warriors in time of war, it may also be said of them that they were statesmen in embryo in time of peace, as witness the following: In the warrant for town meeting of August 29th, 1783, it was provided "1$^{ly}$ to choos a moderator to regulate said meeting. 2$^{ly}$, to see if the town will vote to except of the Plan of Government especially that Part that is not yet Confirmed by the Convention, or what vote they will Pass. 3, to see if the town will Vote to give their Representative instructions in an especian manner with respect to the Eighteth Article in the Confederation of the United States, and whether the town will vote to comply with the recommeration of Congress for altering the same." At the meeting September 16th, it was "Voted, General John Stark, Esq$^{r}$, moderator. Voted to choose a Committy to Consider of the Plan of Government. Voted that said Committy consist of seven. Voted that General John Stark, Major John Webster, Lieut. John Hall, John Goffe, Jun$^{r}$, Lieut. John Perham, Ensign Samuel Stark, James Gorman be said Committy. Voted to refer the consideration of the third article of the Warrant respecting the 8th article of the Confederation to said Committy before mentioned. 5$^{thly}$, Voted to adjourn this meeting to Tuesday the 23$^{d}$ Day of this instant at one o'clock, afternoon." At the adjourned meeting the report of their "Committy" was accepted, and it was "Voted that the clause in the Eighth article of Confederation stand as it now is." It will be observed that the warriors of Derryfield were the leading civilians.

I would like to say something of the vernal maids and prolific mothers of Derryfield, but it must suffice that they were given in marriage, and that their progeny speaks for them in many a

Google

thrifty and honored family, for the descendants of Stark, Goffe, Stevens, Kidder, Huse, Dickey, Webster, Harvey, Walker, Merrill, Weston, Hall, Nutt, Gamble, and many others still abide among us.

For Derryfield it may well be said that "The stone that the builders rejected has become the head of the corner." As with communities so with individuals, for in a republic like ours, the children of strong, rough sires often become gentle, cultured, and honored citizens. At this late day we need no Talmud, or astral rays, or visual shekinah in order to estimate these men of iron blood. We need not claim that Derryfield was a Nazareth or a Valhalla. Her sons did not set themselves to extirpate sin, but they were shrewd enough to know their rights and brave enough to fight for civil liberty. The town seems not to have suffered very extensively from the Indians. John Stark suffered a term of captivity, and Ezekiel Stevens was scalped and left for dead, but he recovered and lived to a good old age. John McNeil and Archibald Stark are believed to be the first of the Scotch-Irish stock to take up their abode in the vicinity of Amoskeag. The name of Derryfield was changed to Manchester in 1810. The first child born in the new town was Rodnia Nutt, and he was the father of the famous dwarf known on both sides of the Atlantic ocean as Commodore Nutt.

After the Revolution signs of prosperity began to dawn, and in 1792 the Amoskeag bridge was built, probably at the foot of Bridge street. In the olden time the designation of "Amoskeag Falls" included the river bed from Merrill's falls at the site of the old locks south of the Granite bridge, to the present dam at Amoskeag.

There is a conflict of authority as to the location of General Stark's historic sawmill, the one that he abandoned so abruptly on hearing of the battle at Lexington. In Potter's history we find it stated, p. 419, that Stark was at work in his sawmill at the head of Amoskeag Falls when he heard the news, and without a moment's delay he shut down the gate of his mill. . . .

Google

He also mentions, p. 528, a "sawmill at the head of the falls which stood just above the Amoskeag bridge," owned in common with Judge Blodget, which was built prior to the Revolution. Query, was this the Amoskeag bridge at the foot of Bridge street? Col. Kidder recollects climbing over the decaying timbers of an old mill just below the bulkhead at Amoskeag Falls south of the gate house on the river bank. Just back of the mill a basin was formed by the angles of the rocks and probably fortified with human labor, where water was stored. From this basin came the hydraulic power for this mill. This was seventy-five years ago. Potter also mentions, p. 528, a saw and grist mill at this point, supplied with water power from a basin about ninety rods long and from four to six in width. It "was intended to answer the purposes of a canal and mill pond." *This* basin was a part of the Blodget canal, and the Blodget canal was not constructed until 1794 and after. There was an old mill on this site. Potter says, p. 663, that he had reason to believe that the second or third mill in this vicinity was built on Ray brook by Archibald Stark, probably in 1736, located a few rods west of the Hooksett road; that it was in existence in 1756 in a somewhat dilapidated state, and that "four years after, in 1760, Mr. Stark had built a mill at Amoskeag Falls."

Per contra, our esteemed fellow citizen, Henry W. Herrick, in a recent publication, gives us the benefit of his careful and painstaking research, as follows:

"Early in life he erected a mill for sawing lumber on Ray's brook at the present site of Dorr's pond, and it was this mill that was so suddenly stopped at the news of the battle of Lexington, and permitted to rot and rust during the eight years of the Revolution. The remains of the old dam are yet to be seen at low water. After the Revolution Stark, in common with Judge Blodget, erected a saw and grist mill on the east side of the Amoskeag Falls, near the present entrance of the company's large canal."

Some years since Mr. Herrick consulted those who were contemporary with Stark, those of the neighborhood and of the fam-

Google

ily guild, and they gave the Ray's brook location as the proper one. It seems strange to us that there could be even a suspicion, or a shadow of doubt, as to the identity or location of this historic mill. The weight of authority would seem to be with Mr. Herrick. Even if we take Potter's dates, the Ray's brook mill would have been but forty years old when the battle of Lexington was fought. It could hardly have been "dilapidated" twenty years before, in 1756, and we are confirmed in this view of the case when we consider the enduring fibre of the old growth timber of which this mill was doubtless built.

And now, after a lapse of years, let us enter upon a field of inquiry that more nearly concerns us. It is a trite saying among the cullers of historic lore that traditions and the quick early memories of the wise whose mental faculties are unimpaired, are important adjuncts in pacing out the lines of human progress. With this thought I have had recourse to Colonel John S. Kidder, who was born in Manchester May 31, 1811, a lineal descendant of General Stark, a resident within the limits of the ancestral estate for all but about twelve years of a thrice honored career, whose memory is clear, and whose genial personality and unspotted reputation are like the north star to all who know him. The interesting features with which this paper will conclude should, therefore, be accredited to Col. Kidder. First with reference to the freeholders and houses within a couple of miles of our city hall just prior to 1838, when the first cotton mill was erected on the east side of the river — for Amoskeag and Piscataquog were not annexed until 1853. We will begin, then, in the vicinity of Amoskeag Falls.

*Col. John Ray's* farm of about one hundred acres, including the Riverside or Col. Eastman estate, was originally a part of the Stark estate of about three hundred acres. The State Industrial school land was also a part of the Stark farm.

*Frederick Kimball* owned and occupied a small piece of land, including the old tavern stand on the north river road, a couple of acres or so, where he kept tavern at one time. The house still remains.

Digitized by Google

*John Stark, Jr.*, lived for a time, at least, in the little wood-colored house at the southeast end of Amoskeag bridge. It was built about the year of 1747, and is now one hundred and fifty years old. Frank Stark, the General's son, lived here at one time and here Abby Stark was born. The old house still remains to remind us of the past. Mr. Stark had about fifty acres (a part of the original Stark estate) extending back from the river nearly to Union street.

*Samuel P. Kidder.* The house of Samuel P. Kidder, the father of Col. John S., Samuel B., and our widely known fellow-citizen, Hon. Joseph Kidder, stood just over the Amoskeag upper canal of today, nearly opposite the Locomotive Works on Canal street. The farm of over one hundred acres extended back from the river to Oak hill. It was formerly known as Heathhen hill from the fact that a species of heath hens with tufted heads were plentiful there, and they annoyed the farmers by scratching up the early corn. The approximate bounds of the Kidder farm north and south were Harrison and High streets. The house was a substantial one of the colonial period, and is now known as the Campbell house. It stands on Canal street south of the Locomotive Works.

*Frederick G. Stark.* The house where Frederick G. Stark lived was erected and occupied by Judge Blodget while engaged in building his historic canal. It came to the possession of one James Griffin, of whom Judge Stark purchased it. It was on the west side of the old Blodget canal at the foot of the falls, by the present lower canal where the old locks were located. These old locks are now nearly or quite obliterated. The house stood within three or four rods of the lower locks of the upper canal, and was torn down many years ago. Judge Stark kept a country store here, and furnished meals and lodgings for the river men. He afterwards kept store in Piscataquog for many years.

*Jotham Gillis*, the father-in-law of Judge Stark, lived in a small house of F. G. Stark, near the old grist-mill on Mechanics row, so called, and long since gone. He was advanced in years and of feeble health. In 1810–13 he was clerk of the

Google

Amoskeag Cotton and Wool Co., of which Judge Stark was afterwards the agent. He came from Woburn, Mass.

*Samuel B. Kidder's* house is still standing just south of the gate-house at Amoskeag Falls. It is reached by a little bridge that crosses the railroad track from upper Canal street. Mr. Kidder was for many years gate-tender and time-keeper at the falls, and there was no better authority as to high and low water marks and the flow of the Merrimack.

*James Ray* was just below the S. P. Kidder house, east side of the Blodget canal, and north of the old McGregor bridge. He had five or six acres near the corner of the old River road and Bridge, now Canal and Bridge streets.

*John Gamble* owned a house and country store near the junction of the old Derry River road, near the corner of Canal and Bridge streets of today.

*Henry B. Barrett* lived near the corner of Granite and Canal streets, about where the Concord railroad track now stands. He was a carpenter and farmer, and had a few acres of land where the Concord railroad station stands.

*Benjamin Stevens* was a farmer with about thirty acres, and his house stood a little this side, or north of the gas works, at a turn of the old River road and the Parker ferry road.

*Samuel Hall.* Next came Samuel Hall, a farmer on the old Ferry road between the Benjamin Stevens house and the river. He had charge of the ferry across the river to what is now known as Ferry street. There were from forty to fifty acres, and the house is probably no longer in existence.

*Hezekiah Young* lived in the large wood-colored house since occupied as "The Women's Aid and Relief Home," at the lower end of Elm street. It is still standing and is owned by the Amoskeag Company. The farm contained about one hundred acres and extended half way out to the Center.

*Nathaniel Baker* lived on the River road south, in what is now known as Bakersville. His farm extended back from the river, and the buildings are no longer standing.

*Joseph B. Hall.* The Joseph B. Hall house was on the Ferry

Google

road to the Center, about half way from the river, on a farm of perhaps one hundred acres, extending out as far as Hallsville. The house is gone. Coming back to the Amoskeag bridge we find the little black-wooded schoolhouse on the old Falls road, on the bank of Christian brook near the bridge. It was the only schoolhouse along the river.

*Andrew French* occupied the little house on the bluff at the intersection of the old Falls road and Elm street, where Judge David Cross now lives. He was a farm hand and river man. The house is gone.

*Job Rowell.* The Job Rowell farm of about one hundred acres from the river back included the present site of the Governor Straw estate, at the corner of Elm and Harrison streets. It was bounded north by the Christian brook and south by land of Samuel P. Kidder.

*Daniel Rowell* owned a small place near the corner of Pearl and Union, of the Rowell farm, an acre or so, and he was a farm hand, and perhaps a river man.

*John Hall* was on the brow of the hill up Bridge street on the old road from the Falls over Bald hill to the turnpike. It was a little black-wooded house where N. J. Whalen now lives, corner of Bridge and Hall streets. It was under the shade of two mammoth willow trees. The farm contained from seventy-five to one hundred acres, extending as far south as Lowell street, and north to the S. P. Kidder land. The west bound was near the foot of the hill, and it extended east to the Moses Davis land.

*Moses Davis.* The Moses Davis house, painted red, was on the same road east of John Hale's, and in later years it became the pest-house. There were about seventy-five acres.

*David Stevens.* Next east was the David Stevens place on the old Bridge-street road, near the Mammoth road, where Hiram Turner lives. The old house is no longer there.

*Capt. Ephraim Stevens.* South of that and on the Mammoth road was the Capt. Ephraim Stevens place of about two hundred acres. It is now known as the poor-farm, and is owned by the

Digitized by Google

city. A famous hostelry flourished there after the Mammoth road was built. Capt. Stevens was the father of our esteemed fellow-citizen, Joseph L. Stevens, who served as postmaster in Manchester from Feb. 21, 1870, to May 15, 1886.

*Robert Stevens.* Then came the Robert Stevens farm, near Hanover street, between the Mammoth road and the old road. The house is still there and is occupied by his son, Robert I. Stevens.

The *James Hall* house is still standing on the old road leading to the Center south of the Robert Stevens place. He was a farmer and had thirty or forty acres. The house stood near the Robert Wilson place, from whom Wilson's hill derived its name.

*Daniel Hall.* Next south came the Daniel Hall place at the corner of the Candia road and the Derry road, just north of the present residence of Isaac Huse at the Center. There were a few acres.

*Samuel Jackson* lived on the premises where Isaac Huse now lives at the Center, and the postoffice was located here for many years. The fine old house is still standing.

*Quimby & Dwinnells* kept a tavern stand on a small tract at the Center, and south of the Jackson place. The house was burned down years ago.

*Gilbert Greeley* lived in the house where George Porter lived and died at the Center. It was a milk farm of about fifty acres, and at one time Mr. Greeley kept a country store there.

*Philip Stevens.* Let us now return to the vicinity of the McGregor bridge, and we find that Philip Stevens lived just back of Smyth's block of today, then on the Derry road from the bridge to the Center. He had about one hundred acres from the River road southeast, as far out as the Ryefield, bounded north by the S. P. Kidder land to the Sam Hall place.

*Jesse Saunders.* Next on the Derry road southeast was the Jesse Saunders house. He had an acre or so south of Massabesic street, or south of the brook where the old mill way stood. It was near the point where the Portsmouth Railroad crosses the Derry road. He had no stated occupation.

Google

*Lizzie B. Stark* lived on the North River road and the house is still there. It was formerly owned by John Stark, Jr. She was a great grand-daughter of the general, and has but recently deceased. There was a small group of houses near the Jesse Saunders place, including one or two small country stores. There were also other ancient houses here and there of which no trace is left, but the foregoing practically includes all the houses within two miles of the city hall on the east side of the Merrimack river at or just before 1838, when the future city of Manchester was laid out by the Amoskeag Company.

Colonel Kidder and a comrade named Harwood were accustomed to fish at Amoskeag, and upon one occasion they took upwards of seven hundred lamprey eels in a night. This great take was made at a place called "the eel gut." Originally, and before the water was held back by the dam, there were three streams below the bridge, and the "eel gut" was on the east stream. It is said that the eels would sometimes fasten themselves to the rocks in the river by their mouths, and they were then taken in great numbers by hands covered with woolen mittens. The east stream is now blocked by the wall south of the east end of the stone dam. One result of the dam was to obliterate many famous fishing-places, and there is no visible sign of the "eel gut." It was just south of the bridge and is probably covered by twenty feet of water The fishing season was from the last of May and extended into July. Some of the fishing stands were owned by individuals, and others, open to all, were formed by the angles of rocks and by eddies in the stream. There was a place called "the slash hole," where many salmon were caught. It was on the east side of the center stream a few rods below the bridge. Another valued place was on the west side of the center stream where eels were taken, known as "the Dalton place." Salmon and shad were also caught in great numbers between the "Dalton place" and the bridge. At the Dalton place an eddy was formed by the water into which nets were cast. A platform was built out twelve or fourteen feet, and the privilege of the platform was often held, night and day, for

Google

two or three weeks before the fish began to run. It was an unwritten law of the platform that if the holder abandoned his possession for ever so brief a time, a new comer acquired the right by turning a plank or slab, and of course frequent contentions arose over their respective claims. One might hold the right in person or by an agent, but there must in either case be a continuing personal presence on the platform night and day. On the west stream there was a desirable spot called "the eel trap." Its location was on the rocks or ledge on the east side of the west stream below the dam, and about half way to the eddy. Just below the "eel trap" was "the salmon rock," where that succulent fish was taken in great abundance. The fishermen scooped them with strong nets. Another desirable place was just below, or south of the P. C. Cheney paper-mill plant, where salmon and shad were caught, called "the setting place." It was a shelving ledge to the water of some ten feet or more, on which there was a solitary point where one could sit and fish. The first comer was entitled to the privilege until he caught a fish, when he was expected to yield to the next one in waiting, and there were often a dozen or more anxious waiters who took the right in the order of their coming. This law of the rock was well understood and was strictly observed, though we may easily conjecture that many disputes were liable to arise over the question of priority. The old rock doubtless still holds its place as in the olden time. A few rods south of this was a famous place called "the maple stump," for at one time there had been a maple tree there. It was several feet up from the water, and from this vantage-ground the salmon were taken with dip nets. Old Mr. Hardy usually held this place, for he was a famous fisherman of that day, and his son Reuben followed in his footsteps. At the eddy on the west side they drew seines for shad and they were caught almost by the ton.

Philip Stevens was widely known for his success in snaring pigeons at the corner of what is now known as Beech and Merrimack streets, near the present location of the free mission church. He had another stand near his house, probably near the

Google

Universalist church on Lowell street. They were baited with oats and rye, or still better with buckwheat. The grain was scattered over a bed about fifteen feet square, and a large net was so arranged that when the birds were busily feeding he pulled a rope that drew the net over them. It was supplied with hooks that held to the ground, and in this way they were made captive. They were sold for a shilling per half dozen, tied together in half dozen bunches through the natural holes in their bills. Great clouds of these birds filled the sky in the harvest season, and there seemed to be no end of them. William Parker of Merrimack accumalated a snug fortune in this way, and for many years he was familiarly known as Pigeon Parker. James Harvell of West Manchester, who died about 1870, claimed a record of twenty-eight and one half dozen at one pull of the net.*

Before the Mammoth road was built the main thoroughfare from points north to Boston passed down the Merrimack valley through Hooksett, Amoskeag, Piscataquog, Merrimack, and Nashua, then known as Dunstable. Those were lively times indeed, for the turnpike was full of teams laden with all kinds of country produce, fish, game, and peltry for the Boston market, and return loads were brought from thence to supply the up-country trade. There were often from fifteen to twenty double teams together, and four and six horse teams were on the road continually. The inevitable tavern-stand dotted the way on an average of about two miles, and many of them were full of guests overnight. There were two of these hostelries in Hooksett. The Farmer stand at Amoskeag is still remembered, and is still standing. Then there was the McGregor tavern on the Butterfield place on the west side, where the Amoskeag stable now stands. There was one in Piscataquog on the rising ground south of the A. C. Wallace lumber mill and the Chandler hostelry on the River road in Bedford. There were two or three in Merrimack, one just outside, or north of Nashua, the Riddle place at Souhegan, and one at Bean hill. Another at Reed's Ferry was kept by Pigeon Parker. There was one at Thornton's

——*So stated by John K. McQuesten.

Ferry and another just below. Joe Mitchell kept a place on the west side of the river in Hooksett, and so on through the entire country.

We may be sure that there were innumerable rollickings, and jousts, and piquant stories without end around the old open fireplace, with plenty of flip and grog to cheer them on that we wot not of. I wish some one could give us a vivid picture garnished with stories that were rich, rare, and racy, and with incidents of that period. Col. Kidder is the oldest fireman in Manchester, for as early as 1829 he belonged to a hand-tub company in Piscataquog, handled by eighteen men; John Parker was foreman. The little red engine-house stood about where West Hancock street intersects with South Main. In 1831, at the age of twenty years, Col. Kidder kept a country store on the site of the A. C. Wallace mill, in which he succeeded Gen. William P. Riddle. He was appointed postmaster by Gen. Jackson in 1834 and held the office for about six years, and he was also a member of the first city government in 1846. "Squog" was then a hamlet of considerable importance, for there was a tavern there and four country stores, and it was the head of navigation on the Piscataquog river. For many years there were from one to three lawyers located there, notably James McK. Wilkins, John Porter, and Jonas B. Bowman. In 1836 Hon. George W. Morrison opened an office on the west side in a small wooden schoolhouse near where the Amoskeag new mill now stands. There were locks in the river, remnants of which may still be seen near Riddle's island, and boats came up as far as the Wallace mill, where goods were unloaded into Mr. Kidder's store. These old river boats were sixty-five feet long, seven and one half feet wide, and three feet deep at the mast-board. By these boats a vast amount of merchandise came from Boston and was distributed in Bedford, Goffstown, Derryfield, Merrimack, Dunbarton, Weare, Hooksett, Hopkinton, Haverhill, Chichester, Bow, Concord, Sanbornton, Salisbury, Boscawen, Chester, and other points both near and remote from the river. A boat with a crew of three men made a round trip each week,

Google

carrying about fifteen tons, and the down cargoes were largely made up of choice lumber for the Boston market. Frederick G. Stark, Esq., has a valuable official record of the river traffic at this point as early as 1816–17, giving rates, cargoes, owners of boats, consignees, and other valuable information. We may well believe that the sturdy rivermen were no enthusiasts on the subject of the iron horse propelled by steam.

Remnants of the old canal, where these boats came to and from the locks, may still be seen on the east side of the river along the west wall of the Print Works.

Google

## THE ARBITRARY ENGLISH LANGUAGE.

We'll begin with box, and the pural is boxes,
But the plural of ox should be oxen, not oxes ;
The one fowl is a goose, but two are called geese,
Yet the plural of moose should never be meese ;
You may find a lone mouse, or a whole nest of mice,
But the plural of house is houses, not hice ;
If the plural of man is always called men,
Why should n't the plural of pan be called pen ?
The cow in the plural may be cows or kine,
But a bow, if repeated, is never called bine ;
And the plural of vow is vows, never vine.
If I speak of a foot, and you show me your feet,
And I give you a boot, would a pair be called beet ?
If one is a tooth, and a whole set are teeth,
Why should n't the plural of booth be called beeth ?
If the singular is this, and the plural is these,
Should the plural of kiss ever be nicknamed keese ?
Then one may be that, and three would be those,
Yet hat in the plural would never be hose ;
And the plural of cat is cats, and not cose.
We speak of a brother, and also of brethren,
But though we say mother, we never say methren ;
Then the masculine pronouns are he, his, and him,
But imagine the feminine she, shis, and shim ;
So the English, I think, you all will agree,
Is the greatest language you ever did see.—*Commonwealth*.

"THE SIGN OF THE CROSS." A book for thinkers. The scope of the work is fully expressed by the following key-note from the preface : "'The prevailing unconsciousness that the 'cross has any other meaning or origin, than that around which revolves the story that moved the world,' illustrates a prevailing lack of historical knowledge in most people throughout Christendom. The hope to bring within reach of the average reader an intelligible resumption of its theurgic mysteries from the occult controversial speculations of the writers of the past. Send orders to Robert H. Fryar, Bath, England. Price, five shillings.

THE ORACLE. "Herald of a New System of Theosophy." Edited by Charles H. Mackay, Founder West Gate Brotherhood, 39 Springfield Street, Boston, Mass. Send two-cent stamp for sample copy, or 50 cents for years' subscription.

Google

## MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*"Every thought, word, and act leaves its impression in the Astral Light."*
—FRANZ HARTMANN.

VOL. XV. SEPTEMBER, 1897. No. 9.

COMPANION OF SIRIUS. The lost companion of Sirius was rediscovered in 1896. This very brilliant star, visible in the southern sky during the winter nights, is attended by a companion star several times larger than our own sun. It revolves around Sirius, or rather they both resolve around their center of gravity in an orbit whose plane is directed toward our sun, and it therefore happens that the companion may apparently approach Sirius so near as to be lost in its superior splendor. The action of the companion causes Sirius to swing considerably out of the position it would otherwise occupy in space, and accordingly a correction of this is computed and tabulated in the American Nautical Almanac.

A PHENOMENAL YOUTH. The Paris correspondent of the *British Medical Journal* mentions a curious case reported to a Bordeaux society by Dr. Ginostos. The subject was a young man who has, since the age of ten years, had an irresistible impulse to count the letters contained in a word or phrase that he hears, sees, speaks, or thinks. The habit is practised from the time he wakes to the time he goes to sleep. At night he sleeps without dreaming. When he does not talk he invents phrases and counts the letters in them. Thirty-two is a number which gives him satisfaction; thirteen displeases him, but nevertheless he does not recoil from arranging phrases with thirteen letters. This unceasing automatic operation does not in any way interfere with his daily work or reading or carrying on a conversation. Unless previously informed it would be impossible or extremely difficult for any one to detect the silent mental labor the young man—he is now twenty-seven—is always engaged in.

Google

## *The Nineveh Tablets.*

Six of these tablets have now been recovered. On one point, namely, the creation of the sun, moon, and stars, they give a radically different account from that contained in the Old Testament. They place the order as follows: First, the stars; second, the zodiac; then the seasons, the equinoxes, the solstices, the night, the month, the day, and, last, the sun. In the Bible this order is just reversed, the Hebrew account giving it as follows: First, the sun; second, the day; then the moon, the night, and, last, the stars.

The six tablets were probably written in a uniform order, each continuing the story where the other left it off. As nearly as can be determined, they were written in the following order:

Tablet 1. Description of the Pre-Creative State and the First Day.
2. The creation of Light and the war between Light and Darkness.
3. The victory of the former and the separation of Heaven and Earth; the banishment of the Dragon of Chaos to the depths of the under-world.
4. The Creation of the Earth and Vegetation.
5. The Creation and the Ordering of the Heavenly Bodies.
6. The Creation of Cattle and Creeping Things and the Creation of Man.

The portion of the first table that has been deciphered reads:

1. At that time, on high, the heavens were unnamed.
2. Below, on the wide earth, a name was not recorded.
3. The first-born ocean was their generator.
4. The chaotic sea was the bearing mother of them all.
5. Their waters, as one, were folded together.
6. The corn field was unharvested; the pasture had not sprung up.
7. When as yet the gods had not come forth any of them.
8. A name was not recorded; order did not exist.
9. Then there were made the great gods.
10. Lokhonn and Lakhamn came forth.
11. Until they spread.
12. Far extended were the days, until the gods An-Sar and Ki Sar came forth.
13. The god Anu.

Google

The tablet relating to the creation of animal life and of man is very much mutilated. The portion of it that has been deciphered, however, compares with the sixth day in the Hebrew account, and tells of the creation of cattle and creeping things. The lines read:

1. When the gods in their assembly had created great beasts.
2. They made perfect the mighty monsters.
3. They caused the living creatures to come forth.
4. The cattle of the field, the wild beasts of the field, and the creeping things.
5. For the living creatures.
6. The cattle and the creeping things of the city they sent forth
7. The assembly of the creeping things and all the creation.
8. Which is the assembly of my family.
9. Ea, the Lord of the Illustrious Face, the multitude of creeping things he made strong.

This inscription, as will be seen, bears in parts a strong resemblance and a dissimilarity to the Bible version.

The fifth tablet relates to the creation of the heavenly bodies and of the making of day and night. It corresponds with the fourth day in the biblical account. The first twenty-four lines only have been translated. They read:

1. He made pleasant the position of the great gods.
2. The constellations he arranged them; the double stars he fixed.
3. He ordained the year and appointed the zodiac signs over it.
4. The twelve months of constellations by threes he fixed.
5. From the day when the year commenced to its close.
6. He established the position of the crossing stars, and for the seasons their bounds.
7. Not to make fault or error of any kind.
8. The abode of Bel and Ea along with himself he fixed.
9. He opened great gates on either side.
10. The bolts he made strong on the right hand and left.
11. In the mass he made a stairway.
12. The illuminator he caused to shine to rule at the night.
13. He appointed him to establish the night until the coming forth of the day.
14. Saying: "Each month without fail by the disk keep thou watch."
15. "At the beginning of the month, at the rising of the night."
16. "Horns shall shine forth to announce the night."
17. "On the seventh day to a disk it fills up."

Google

18. "Open thou and cause the rays of thy face to shine."
19. "On that time the sun on the horizon of heaven at thy coming."
20. "Shalt divide the form."
21. "Toward the path of the sun thou drawest near."
22. "Then the shining of the sun shall change."
23. "Seeking his path."
24. "Set thou as by law decreed."

The portion of the tablet relating to the creation of the sun speaks of it as "the child of the moon," and further on says:"

1. O Lord, illuminator of the darkness, opener of the face of the sky.
2. Merciful God, who setteth up the fallen, who keepeth the weak.
3. Unto thy light turn the great gods.
4. The spirits of earth gaze toward thy face.
5. The tongues of the host as one cry thou directest.
6. Smiling, their heads they look to the light of the sun.
7. Like a wife thou art, glad and making glad.
8. Thou art the light in the vault of the far-off heavens.
9. Thou art the eye-center of all the widespread lands.
10. Men from far and near behold thee and rejoice.
11. The great gods smelt the sweet savour, the food of the shining heavens.
12. He who hath not turned his head to sin, thou wilt prosper.
13. He shall eat of thy food and be blessed by thee.

The inscriptions on the tablet relating to the Sabbath are very remarkable, as they lay down the commandment that mankind shall abstain from all labors and pleasures on that day. Translated, they read:

1. The seventh day is a resting day to Merodach and Zarpoint, a holy day, a Sabbath.
2. The Shepherd of Mighty Nations must not eat flesh cooked at the fire, or in the smoke.
3. His clothes he changes not; a washing he must not make.
4. He must not offer sacrifices.
5. The king must not drive in his chariot; he must not issue royal decrees.
6. In a secret place the augur a muttering makes not.
7. Medicine for the sickness of the body one must not apply.
8. For making a curse it is not fit.
9. In the night the king makes his free will offering before Meradoch and Istar. Sacrifice he slays.
10. The lifting of his hand finds favor with his God.

Google

## *No Man's Land.*

Besides the region called by this name adjoining Kansas and Texas, there is a little uninhabited island called Noman's Land near Martha's Vineyard, off the coast of Massachusetts. Another region sometimes called by this name lies in British South Africa. Being dispeopled, it was in 1852 in part occupied by Adam Kok's band of the Griquas, and hence it is often called Griqualand East, which is at a long distance from Griqualand West, the original home of the tribe. These Griquas (in their own speech this name is the plural form of *Grip*) are of mixed Dutch and Hottentot stock, and speak a dialect composed of very mixed elements. The Basutos (of Bechuana-Kaffre stock) and the Ama-baca (Kaffres) also dwell in what was once called No Man's Land; but the country now contains many settlers of European race.—*N. R. T.*

*No-man's Land.* Please don't forget our No-man's Land in Maine. It is a small wooded island of the Atlantic, some fifty feet high, and five hundred yards in length. It is situated seven furlongs (if there is any sea furlong) east by north of the northeast point of the well-known island of Matinicus, and about five miles from the lighthouses on Matinicus rock.—*Islander.*

*No Man's Land.* Another No Man's Land is a village near Hamptworth Common, and not far from the southeast angle of Wiltshire, in England.—*W. P. R.*

*No Man's Land.* I believe that the English No Man's Land was once a part of the New Forest, which was not provided for a long time with magistrates, for which cause the people were, in a manner, a law unto themselves.—*S. T. B.*

*No Man's Land.* Areas to which this name is applied are not uncommon in the United States. Besides the strip north of Texas, there is another similar area in the southwestern part of Indian Territory, between North and Prairiedog forks of Red river, claimed both by Texas and the United States. This area is called Greer county, and as a matter of fact the inhabitants enjoy the same political rights as those of any recognized portion of the State of Texas. Greer county is a portion of the Louisiana purchase, and, at the time of the purchase, it is highly probable that neither Uncle Sam nor the King of Spain possessed any accurate knowledge of the topography and drainage of the country. According to the treaty of 1819, it was agreed that "the boundary between the two countries west of the Mississippi shall begin on the Gulf of Mexico, at the mouth of the Sabine river in the sea, continuing north along the western bank of that river to the thirty-second degree of latitude; thence by a line due north to the latitude where it strikes the Rio Roxo of Natchitoches (Red river); then following the course of the Rio Roxo west-

Google

ward to the 100th degree of west longitude * * * the whole as laid down in Melish's map of the United States, published at Philadelphia, improved to January 1, 1818." Now Melish's map not only locates the 100th meridian eighty-two miles too far eastward, but it also places Red river too far south by fifty miles. When the 100th meridian was properly located matters were left in a state of confusion. Nearly fifty miles east of the meridan the river forks, and which of the forks is the main stream it is impossible to tell. Melish's map shows that the treaty could not have contemplated either fork, and this is the only thing the map shows with certainty. Melish innocently admits having never surveyed or even seen the region, saying that it had been delineated from Pike's explorations. As a matter of fact, however, Pike never visited the region in dispute.—*J. W. Redway.*

*No Man's Land.* When one speaks of "No Man's Land" we generally presume that he refers to that little neck of land in the Indian Territory, lying between Colorado and Kansas on the north and Texas on the south. But such is not always the case. The original "No Man's Land" is a little tongue of land extending a few miles south of the Mason and Dixon line, between the States of Maryland and Delaware. Every now and then somebody starts the story that this tract is, strictly speaking, part of no State, literally out of the jurisdiction of the United States; that it is one of the left-over pieces of the whole country, wherein no one owns the ground upon which he lives. On the maps the ground is credited to Pennsylvania, but, according to these same authorities, the claim is a shadowy one.

This triangular bit of territory was marked off in a curious way. The eastern boundary of Maryland was early determined, but the southern boundary of Pennsylvania was long a subject of dispute. Finally Mason and Dixon began their work at the eastern boundary of Maryland, and proceeded westward, while the northern boundary of Delaware was declared to be a semi-circle, whose center was New Castle. In surveying the semi-circle, it was found that the circumference did not touch the boundary of Maryland at its junction with the Pensylvania line, thus giving rise to this triangular bit of land, which has been discarded by the three States and only allowed to attach itself to Pennsylvania for judicial purposes.—*St. Louis Republican.*

*No Man's Land.* Besides the numerous "No Man's Lands" that your correspondents have named, there is one which I believe to be the largest of all. In the interior of the colony of South Australia there is a very considerable region without any inhabitants. Popularly (though not officially I think) this tract is known as "No Man's Land."—*B. A. Shippen.*

Google

TAO-TEH-KING. "The Book of the Perfectibility of Nature" written by the great philosopher Lao-tze. It is a kind of cosmogony which contains all the fundamental tenets of Esoteric Cosmogenesis. Thus he says that in the beginning there was naught but limitless and boundless Space. All that live and is, was born in it, from the "Principle which exists by itself," that is philosophers have called it *Tao* (*Anima Muudi*), the uncreate, unborn and eternal energy, manifesting periodically. Nature as well as man as it reaches purity will rest, and then all become with Tao, which is the source of all bliss and felicity. As in the Hindu and Buddhistic philosophies, such purity and bliss and immortality can only be reached through the exercise of virtue and the perfect quietude of our worldy spirit. The human mind has to control and finally subdue and even crush the turbulent action of man's physical nature; and the sooner he reaches the required degree of moral purification, the happier he will feel.

"Human Wisdom can never use language more holy and profound," remarks Pauthier, the Sinologist.

---

COMMON SPICES. The following information is worthy of record:

The strips of cinnamon bark are usually about forty inches long.

The clove is the product of a tree belonging to the myrtle family.

The clove plant is believed to be a native of the Molucca islands.

Pepper has always been regarded as a tonic and stimulant to digestion.

The best grades of cinnamon are almost as thin as paper, and of a yellowish brown hue.

The fruit of the nutmeg tree is about the size of a peach, to which it bears a strong resemblance.

The nutmeg tree begins to bear in the seventh or eighth year, and lives to seventy or eighty years.

After being peeled from the tree, the cinnamon bark is piled in heaps in order that it may ferment, and thus enable it to be more readily cleaned of the epidermis.

The name of the clove is derived from a Latin word signifying little nail. It is a remarkable fact that in every civilized language the name of the clove has this signification.

The leaves of the false pepper tree possess the curious property, when broken and thrown into the water, of swimming to and fro with a jerking motion, this being due to the escape of volatile oil from the broken portions of the leaf.

Digitized by Google

THERAPEUTÆ AND ESSENES. (Vol. IV, p. 138.) There is a question signed "J.," on which I wish to give a few hints. I have studied Essenes and Therapeutæ thoroughly, having read all that I know of what is written about them in German and French. These have all been taken from the same sources, viz.: Josephus and Philo, and a few scattered remarks from some of the church fathers. What Eusebius has said about them in his church history is nearly word for word taken from Philo, and is concerning the Therapeutæ. Neither the Essenes nor the Therapeutæ were Christians, but two Jewish sects who were alike in most of their doctrine, but who did not agree in their view of matrimony. I should be pleased to give Mr. "J." full information concerning the sources and a list of the literature which I know, and I should be very glad if he or any other would give me a list of the literature in English concerning these two sects.

Can any one give the origin of the "Hiram mythus" in Masonry, or a list of literature concerning this?

For many years I have been trying to find the real fact of the mythus, which you find in all Masonic systems, in different forms, more or less developed. In the Bible there is nothing to be found about the murder of Hiram, and, so far as I can find, neither the Talmud nor the Hebrew Scriptures have anything about it. The Bible mentions three persons under the names of Hiram, Adoniram, and Adoram, viz.: the king of Tyrus; the artist under Solomo, and the one who was over the tribute, and I believe that these three are confused. About the *artist* I can find no more than the Bible gives. Josephus gives a few lines about him, but nothing concerning his murder. About the *Hiram, king of Tyrus*, there is in one of the Midrash, Bereschith Roth, a prophecy by Ezekiel (chapter 28) concerning him. The Hadoram or Adoniram, who was over the tribute, was stoned. (II Chron., x, 18.) L–M–N.

---

PERSONALITY. In occultism, which divides man into seven principles, considering him under the three aspects of the Divine, the Thinking or the Rational, and the Animal Man, the lower quaternary or the purely astro-physical being; while by *Individuality* is meant the Higher Triad, considered as a Unity. Thus the *Personality* embraces all the characteristics and memories of one physical life; while the *Individuality* is the imperishable Ego, which re-incarnates and clothes itself in one personality after another.

Digitized by Google

MIDDLE TRACK OR HIGHWAY. 1. Ordinality is the *Middle* Track or Highway of the On-going of Events, or of Count,— representing successive Items or Events. Cardinality is the *harmonizing* or regulating Basis of Direction, to which the Order (or Ordinality) relates, and upon which it rests as a foundation. It is striking and interesting at this opposite end of the long career of Mental Evolution contained in History, to see how the mind of Confucius, or of Fo-Hi, his predecessor, attempted to grapple at once with these deepest problems of Sciento-Philosophy. The following extract will exhibit the profundity of Philosophic insight, on the one hand, and the childish simplicity of that early age, on the other:

2. "CHUNG or MIDDLE is the Great Foundation of all Things, and Ho (Harmony) is the All-Pervading Principle of the Universe, Extend CHUNG and Ho — Middle" (Order) "and Harmony — to the utmost, and Heaven and Earth will be at rest, and all things will be produced and nourished according to their nature."

3. And again: "*Not to incline to either side* is called CHUNG — Middle; and *not to change* is YUNG. CHUNG is the path of universal Rectitude" — Straightness, Order. "YUNG is the *fixed* Law of the Universe" — Essential Law, Cardination.

4. Again: "When Knowledge is perfect, it rectifies the motives. Virtuous inclinations lead to exemplary personal conduct."

5. Let us now substitute our own technicalities, and put Ordinality in the place of Chung, Cardinality in the place of Yung, and the composity and adjustment of Ordinality with Cardinality in the place of Ho (Harmony); and, reviewing these extracts in this sense, the closeness of the thinking of the old Chinese Sages will be made strikingly to appear.— *Basic Outline of Universology, page 476.*

---

THE DIVINE BOOK. There was an Egyptian work, by Apollonius, surnamed Orapios, mentioned by Theophilus, partriarch of Anitoch, entitled "The Divine Book," and which gave the secret history and origin of all the gods of Egypt; and another sacred work, spoken of by Ammianus Marcellinus, which gave the precise age and genealogy of the bull Apis.

THE BOOKS OF ADAM. Kyssæus, a Mohammedan writer, says when Abraham opened the chest of Adam, behold in it were the "Books of Adam," also the books of Seth or Sasan, and of Edris, containing the characters of the prophets that were to follow. Berosus tells us that Xisuthrus composed certain writings at the command of the Deity, which were buried in Sippara, the city of the Sun, in Ba-Bel-On-Ya, and which writings were actually dug up, at a ater period, and were preserved in Chaldæa.

Google

SAINT CATHERINE OF MOUNT SINAI. (November 25th.) Catherine, the Virgin and Martyr, was born, according to her legend, at Alexandria, and of so wonderful a capacity that having, soon after her conversion to Christianity in 305, disputed with fifty heathen philosophers, she not only vanquished them by the strength of her reasoning, but in the end painted to them the divine truths of the Gospel in such glowing colors that she converted them all to the true faith. For this offence, so heinous in the eyes of the Emperor Maxentius, that tyrant caused her instantly to be cast into prison, where the Empress and one of the principal Generals, who visited her out of curiosity, were likewise converted by the irresistible power of her eloquence and learning; which was deemed so great an aggravation of her crime that the Emperor not only condemned the Virgin Saint to a cruel death, but caused the fifty philosophers to be "burnt alive."

Perplexed in the extreme how the most effectually to carry into execution his cruel and vindictive purpose, Maxentius ordered that every exertion of ingenuity should be used in forming some new method of making death more terrible; and accordingly, as Villegas has recorded, there came unto him,—

"A governor, being a conning engineer, but of cruel disposition, and said unto him, 'My lord, if you be pleased, I will invent and make an engine, wherewith this rebellious damosel shal either doe that which you co'mand, or els she shall be torne in peeces unto death. This engine shal be made with foure wheels, in the which shal be sawes of iron, sharp nailes, and sharp knives; the wheels shal be turned one against another, and the sawes, the knives, and the nailes shal meet; and when they be moved they shal make such a noise as, when she seet them, she shal fal downe with feare, and so she shall be brought to doe your wil; but if she be still stubborne in her opinion, she shall be put between the wheels, and shall dye a most cruel death.' This wretched invention pleased the Emperor wel, and he commanded the engine to be made up within three dayes. In that time he laboured to perswade the holy virgin to leave her stubbernesse, and not to be so obstinate; but, seeing that he labored in vaine, and that the engine was now ready, he brought the holy Saint thither and caused the wheels to be turned in her sight. She showing no signe of feare, he commanded to tye her to one of the wheels, to the end that the other, being turned the contrary way, might rent her body in divers places with the sharp instruments. St. Catherine was tied to a wheel, and they laid their hands on the other wheel, to turne it about. It fel out farre otherwise than was expected by the cursed wretches; for an angel of God descended from heaven, who brake the bands wherewith the virgin was tyed, and she fel to the ground without any hurt. Then the same angel strook the wheels, which fel among the Pagans and killed many of them. Those which escaped the danger by running awaye, cryed out with a loud voice GREAT IS THE GOD OF THE CHRISTIANS."

Google

Surprised and infuriated at this disappointment of his cruel intention, the Emperor immediately caused the youthful Christian advocate to be beheaded; but Angels, we are assured, "rescued her remains," and conveyed them to Mount Sinai, where in the beginning of the ninth century they were happily discovered in an uncorrupted state. That these holy relics should work miracles was a natural consequence, and pilgrimages to her tomb became frequent until the year 1063, when, traveling upon this devout errand having become extremely dangerous on account of the hordes of Arabs which infested the way, an order of knighthood was established, upon the model of that of the Holy Sepulchre, and placed under the immediate protection of Saint Catherine, whose name they bore. These knights bound themselves by the most solemn oaths to guard the shrine of their murdered Saint, and to keep the roads communicating with it secure of access. Their habits were white, in token of the spotless purity of their Patroness, and were ornamented with a half-wheel, armed with spikes, and traversed with a sword stained with blood, to keep them in constant remembrance of the horrid death intended to her, and of the providential escape she had experienced from such barbarity, by the intervention of a divine agency.

Such is the outline of the legend of Saint Catherine, of whom nothing appears upon record before the alleged discovery of her uncorrupted remains, a circumstance that has given rise to much controversary, even as to the actual existence of this Saint. Be that as it may, the Christians in Arabia having set the example, the Greek and Latin churches soon admitted Saint Catherine into their breviaries, and caused a day to be set apart for her commemoration; and the unmber of places which retain the name of this virgin, in London and other parts of England, show that this was formerly held here in profound veneration. Why our Reformers, however, continued her name in the calendar is not readily to be accounted for; though it may be less difficult to form a conjecture as to the formation of her whole legend.

Catherine is derived from a Greek word which signifies purity, or chastity, and it is not improbable that, in times of such gross superstition and ignorance as peculiarly marked the middle centuries, the title having been once bestowed on the body, if any such was found at Mount Sinai, the story was readily fabricated, to accord with the signification of the Saint's reputed amiable qualifications.

Saint Catherine's intended martyrdom by spiked wheels, etc., gave the title to the wheels of that description called after her name, which are yet in many places affixed as signs to public houses, besides giving to the heralds a device, which is preserved in the arms of many ancient families; and also being invariably one of the figures introduced in pyrotechnics.—*Clavis Calendaria*, pp. 294 8. London, 1812.

Google

# *Sovereigns of England.*

## FROM 1066 TO 1897.

### ANGLO-NORMAN.

In ten sixty-six, William, Normandy's lord,
Invaded old England with fire and sword;
He conquered — and yet, he was vanquished by Death
In years twenty-one, so the chronicle saith.

His son, William Rufus, ascended the throne,
A tyrant as bad as in history known;
He was shot by an arrow, that, aimed at a deer,
Glanced wide of its mark — eleven hundred, the year.

Then Henry the First, next sovereign was known,
And for years thirty-five sat secure on his throne;
When as death seized his scepter and ended his reign,
Fair Matilda, his sister, came urging her claim.

But Stephen, ambitious to rule o'er the land,
With a crown on his brow and a scepter in hand,
Brushed Matilda aside,—but himself paid the score
To the sovereign Death, in the year fifty-four.

### PLANTAGENETS.

This Henry the Second, on hearing, 'twas said,
Thought the crown he would try on his majesty's head,
And it fitted him well till the year eighty-nine,
When his son Richard First came in Royalty's line;

A brave ex-crusader, of lion-like heart,
Till the year ninety-nine bore most nobly his part,
And then as the century died of old age,
King John, Richard's brother, ascended the stage.

Magna Charta he signed, at his barons' behest,
Twelve hundred sixteen was the year of his rest,
When Henry the Third seized the scepter and throne,
A most cowardly king as in history known.

In the year seventy-two he found his repose,
And paid the last tax to the last of his foes.
"Long shanks," the first Edward, as lord of the realm,
To pilot the craft laid his hand on the helm,

And till thirty-five years (thirteen, seven, the date)
Made war with the Scots; then met his own fate.
'Twas said that to heaven aspiring to come,
Gave his heir, Edward Second, good chances to shun

The ways of his sire; for he took a nice queen,
But his marital life was a riotous scene;
And poor Edward, though king,— twenty-seven the year,—
Died by hands of his nobles, if records are clear.

For forty years onward from that dreadful day
His son, Edward Third, had victorious sway.
In the year thirteen hundred and seventy-seven,
His grandson, young Richard, whose age was eleven,

The second of Richards, of valorous fame,
Came with vigorous measures the scepter to claim.
He made things quite lively, Wat Tyler, they say,
With conspiracies followed by night and by day,

Till the year fourteen hundred. This sprightly young knight
Was killed by assassins, in terrible fight.

Google

## LANCASTER.

His cousin, young Henry the Fourth, was the son
Of old John O'Gaunt, and the kingdom he won.

He a Lancaster born, and then there befell
"The War of the Roses," as histories tell.
The red rose of Lancaster's strife now appears
With the white rose of York, for thirty long years.

Then Henry the Fifth, as the sovereign was seen
In the year fourteen hundred, and adding thirteen.
He died in the year twenty-two and, as known,
Bequeathed to his baby boy scepter and throne.

The throne, which he surely was too young to seek,
And this was sixth Henry, the mild and "The Meek."

## YORK.

'Twas then the fourth Edward essayed a bold run,
In the year fourteen hundred and sixty and one.

His fame he soon found, but of glory he'd none;
For the murdered young princes beneath the cold stone,
His name ever blackened with Richard's shall be.
The boy of these horrors was poor Richard V,

Who reigned but ten days, in the year eighty-three.
It was in the same year, as we surely have heard,
This base, cruel uncle, bold Richard the Third,
Made a dash for the throne, but failing to thrive,

Two years had but past (in the year eighty-five),
At Bosworth's fierce battle his kingdom, as well
As his life, he then lost,—so the histories tell,
He might have lived longer,—but then, 'twas as well.

## TUDOR.

Now the great house of Tudor shines,
With Henry Seventh in royal lines,
In fifteen nine he yields his place
To that sweet scion of his race,

The eighth, named Henry, "Hal," the pet,
The jolliest widower of his set.
His six wives might have been eleven
But that, in fifteen forty-seven,

His spirit suffered a collapse;
Because of loss of wives, perhaps!
Next, Edward Sixth, with shortened reign,
And, after him, poor Lady Jane.

Whom Bloody Mary would not free
In fifteen hundred fifty-three.
But long for her Death did not wait;
And so in fifteen fifty-eight

Poor Mary laid life's burden down,
And Betty, queen, then wore the crown.
Her reign was glorious, so they say,—
And if she could have had her way

It would have lasted to this day.
But though a queen, in human way,
She died in sixteen hundred three.
No more like her we soon may see.

## STUART.

The House of Stuart, James the First,
Now came, and he was not the worst.
His son, Charles First, some "Martyr" call,
But Round-Heads pressed him to the wall.

His people he began to drive
In sixteen hundred twenty-five.
He thought kings ruled by right divine;
But not in sixteen forty-nine!

## PROTECTORATE.

From this date on, none dared to sing,
For many years, "Long live the King!"

As Cromwell many a triumph scored
Until the Stuarts were restored.

Google

STUART.

In sixteen sixty, so they say,
Charles Second came. Alack the day!
Till sixteen hundred eighty-five,
When plague and fire had left alive

But few in London. There remains
The Duke of York, the second James,
To wear the crown and rule the state
Till sixteen hundred eighty-eight.

Then William Third, with Mary queen,
Came on to rule the troubled scene.

The queen died first, in ninety-four,
And widower William tried the more

To hold the crown. So matters thrived
Till seventeen hundred one arrived.
Sister-in-law, good Anne, the queen
Bore away till seventeen and fourteen.

St. George's cross, St. Andrew's brave.
Now on the Briton's banner wave,
Presaging peace and nation's good
To Scotch and English brotherhood.

HANOVER.

Anne's cousin George then held the crown
Till twenty-seven. He laid it down
For George the next, his own dear boy,
Who took the royal shoes with joy.

Then George the Third, another dear,
In seventeen sixty was the year,
He tried the crown, but oh, they say,
Misfortunes gathered night and day

* * *

For sixty years, then, power passed
Into the hands of George the last.
In eighteen thirty was the time
When William came, of royal line.

For seven years he reigned in peace,
And then his pretty, royal niece,
Victoria, came; good luck I ween.
Long has she reigned; "Long live the Queen!"
For more than all before her passed,
The best and longest reign, the last.

## *Re-incarnation.*

It cannot be that He who made
  This wondrous world for our delight,
Designed that all its charms should fade
  And pass forever from our sight;
That all shall wither and decay,
  And know on earth no life but this,
With only one finite survey
  Of all its beauty and its bliss.

It cannot be that all the years
  Of toil and care and grief we live,
Shall find no recompense but tears,
  No sweet return that earth can give;
That all that leads us to aspire
  And struggle onward to achieve,
And every unattained desire
  Were given only to deceive.

It cannot be that after all
  The mighty conquests of the mind,
Our thoughts shall pass beyond recall
  And leave no record here behind;
That all our dreams of love and fame,
  And hopes that time has swept away:
All that enthralled this mortal frame,
  Shall not return another day.

It cannot be that all the ties
  Of kindred souls and loving hearts,
Are broken when this body dies,
  And the immortal mind departs;
That no serener light shall break
  At last upon our mortal eyes,
To guide us as our footsteps make
  The pilgrimage to Paradise.

DAVID BANKS SICKELS.

ZOROASTRIAN PRECEPTS. The following precepts are found in "The Zendavesta."

Keep thyself pure in body and mind.

Reply to thine enemy with gentleness.

Show hospitality and succor to the poor.

Be careful to observe the truth in all things.

Do not allow thyself to be carried away by anger.

Google

"THE TEMPEST." Upon what incident was this play founded?
G.

In 1609, a fleet of nine vessels sailed from England for Virginia, under the command of Christopher Newport. Newport, together with Sir Thomas Gates and Sir George Sommers, embarked in the Sea Venture. A violent tempest arose when the fleet was within about eight days' sail of its destination. One of the vessels was lost. The Sea Venture sprung a leak and became separated from the others. Seeing land, the vessel was run ashore. The island on which the vessel was cast proved to be one of the Bermudas, then commonly called the Isles of Devils. By May 10, 1610, a vessel had been constructed. In this rude craft, they reached Jamestown fourteen days later. The wreck of the Sea Venture furnished material for Shakespeare's "The Tempest."

LOCATION OF EDEN. The Smithsonian Institution has received a collection which is of importance to the archæologist. It is known as the Seton-Karr contribution, having been discovered by this Englishman in Somaliland, on the eastern coast of Africa. The implements were purchased from the discoverer by the Smithsonian Institution. There are about fifty pieces in the collection, made of flint, or quartide, and ranging in size from an inch or so in length to half a foot, some weighing several pounds. The objects are supposed to be spear heads, battle axes and wedges, truncheons, bludgeons, or whatever they may be termed. The discoverer had this to say on the subject of his find and the locality where the objects were unearthed:

"Certain landmarks as to the four rivers mentioned in Genesis led me to think that the Garden of Eden, if it ever existed, may have been here, and that these very tools had been made and used by Adam and his numerous dscendants. At any rate my discoveries in Egypt and in Somaliland lead me to the idea that man's original home, or the place where he was gradually evolved, must have been in Africa, or, at least, in a tropical land, where clothes were unnecessary and food plentiful to hand."

IATRIC MASONRY. What is *Iatric Masonry*, which I saw mentioned in a Masonry magazine recently? SAMOS.

Iatric is from the Greek *Iatrike*, meaning "the art of healing." It is said by Ragon that there was a degree called "Oracle of Cos," instituted in the eighteenth century before Christ, from the fact that Cos was the birthplace of Hippocrates, the father of medicine.

Google

## *Universal Idealist Union.*

The Order of Saint Catherine of Mount Siani is a royal order of knighthood presided over by H. R. H. Prince Guy de Lusignan. It was founded in 1063 by Robert de Lusignan surnamed Bras-de-fer. The decorations of honor of knighthood of the order are at the disposal of Prince Guy; and for services rendered to the cause of humanity, for the propagation of the arts and sciences, for literary pursuits, and for the enlightenment of the race, and for the Armenian cause, the Prince has decorated the following with the Order, in the U. S.:

Dr. Edward Randall Knowles, Boston, Massachusetts.
Right Reverend Bishop Satterlee, Washington, D. C.
William Edward Horton, New York City.
Miss Clara Barton, Washington, D. C.
Director Hoffmann, (Smithsonian Institution), Washington, D. C.
Griffith Hoffmann, Washington, D. C.
Miss Alice Stone Blackwell, Boston, Massachussetts.
Brainard H. Warner, Washington, D. C.
Joseph Rivet, Montreal, Canada.
Dr. Edouard Blitz, Pentwater, Michigan.
Sylvester C. Gould, Manchester, New Hampshire.
Mr. Bayan, and Mr. Rooney, New York City.

---

L'Homme de Désir. The impious and the righteous may both pronounce the name of God; but for the one it is to his loss, and for the other to his salvation. On this subject, I will, en passant, give you a few verses I made at Strasburg, for a person who asked me for the key to "L'Homme de Désir." These lines did not convince the person to whom I gave them, because he was altogether in the vortex of the most frivolous and ignorant of worlds; but I do not believe them to be less true for that. Here they are:

Avant qu' Adam mangeât le pomme,
Sans effort nous pouvions ouvrir.
Depuis l'œuvre ne se consomme
Qu'au feu pur d'un ardent soupir;
La clef de L'Homme de Désir
Doit naître du désir de l'homme.

The aim of Saint-Martin's works is not only to explain Nature by Man, but to bring all our knowledge back to the Principle, of which the human mind may become the center. Nature as it is fallen and divided in itself and in man, preserves nevertheless in its laws, as man does in some of his faculties, a disposition to return to the original unity.

Google

## UNION IDEALISTE UNIVERSELLE.

# THE RIDDLE OF MAN'S LIFE

## POPULARLY EXPLAINED.

By Nathanael ✠ S∴ I∴

" *That which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.*"—Luke xii, 3.

He that with love and understanding *will readily observe the nature of man* cannot avoid being astonished and terrified to see how compound this nature is. In man he will find a cruelty and thirst for blood that exceeds those of the ferocious animals (for they can be satisfied), a sensuality worse than that of the apes, a vileness and faithlessness that is not to be found in the animal world. The all-loving Creator did not give man horns, teeth, claws — for he was to be " a child of peace " — but from iron and steel men make for themselves horns, and teeth, and claws, and many more offensive arms by which they may kill one another, much more terrible, and much more without any cause than the wild animals.

Egotism and the overrating of sensual things (and the animal nature is to love one's self and the sensual lust) are very much penetrating so-called society; we live *from* one another, not *for* one another:

Google

every one strives to take as much as possible of the "goods" of this world, driven by the illusion that "the struggle for existence" makes theft and robbery lawful. Indeed! If the animals had a religion it would be that of almost all churches. "How to avoid punishment? to be happy through an eternity; that is, free from labor, sorrows, sufferings, death?" As if development, progress in goodness, understanding and power were not a much better happiness than the "blessed eternity" that animal nature wishes — even if this development and progress may cost labor, sorrows, sufferings, and death! These reflections, and the fact that so many human faces seem to be animal visages, will make us ask: Is man an animal? But the loving and understanding observer will see, too, traits of quite another kind. Numberless are the deeds of mercy, benevolence, self-sacrifice, courage, love, that are done in the dark, especially during heavy times. We know men that having forsaken sensual joys, disdain comfort and worldy honor, and live for the progress of mankind. Do you think it is the animal nature that makes them do so? In dark corners, hidden from the world, many can be found whose lives are only sacrifices for the sake of others; now and then we meet with such saints; we see the poor and wretched form — and only few behold the *God* within it. "To believe in God in man is half of the religion" (Rosegger).

If the observer will turn his eyes inwards, examining his own self, he will see just the same; in him are *divine* nature and *animal* nature; now the former will direct his thoughts, words, deeds — then the latter will do that; but generally they are born during an undecided struggle between the God and the animal.

### FROM WHENCE IS MAN'S DIVINE NATURE?

For many and many centuries, nay, for thousands of years, this was the great question of mankind Until now, the answer generally was this: *Man's divine nature is a remnant from a Fall,* that is, from the

Google

fall of Adam and Eve. This was said not only by those that believe in the letter of the Bible ; but it is contradicted by true piety, by science, and by reasonable observations, as we shall see.

True *piety* will say, we dare not accuse God of being unjust. But it would be injustice, if all men were to suffer for the sin of " the first man." How often do we see that the children of good parents become bad ? and on the contrary, why should, then, the disobedience of Adam and Eve be able to ruin the nature of all their descendants ? As for the rest, Scripture teaches us : " Every man shall be put to death for his own sin " (Deut. xxiv) ; and those who teach " the fall " derive their wisdom from the letters of Scripture.

Worldly science is supposed to prove that mankind does not descend from one couple, but from many. Then it is quite unreasonable that the ancestors of all first couples were corrupted because only one couple " sinned." Theological science has begun, we know, to abandon the literal explanation of Genesis ; it is a wonder that it has been so difficult to learn this natural truth ; the Bible will teach us of " God's Kingdom," which is in man ; accordingly the biblical histories must be inward histories, teaching of the world in which there is neither time, nor space, nor anything of that which belongs to the visible world. Historical science, finally, cannot agree with the doctrine of man's fall from a perfect state upon this globe. For this science will say, that bit of man's history, which we know, is a line upwards ; it is not straight, we admit ; yet it goes upwards. From this fact we are bound to conclude : In historic times man's progression was upwards, as in the future the progress will be upwards ; we are bound to insist upon it that man's " fall out of a perfect state " is a misconception of certain stories that are not literally intended ; as we have the right to hope that the unknown future will bring mankind upwards, always upwards.

But fully decided *reasonable observation* will make clear that man's divine nature cannot be the remnant of a perfect state upon this

Google

globe. Behold! In the animal a human nature dawns. The manifold acts which the animals do on account of their "instinct" are signs of this dawning of human nature. It teaches the arts of government and warfare to the ants, and mathematics to bees and spiders. And yet *no one has ever set forth the doctrine that the animal's human natures are remnants, proving that animals formerly were men!* Or will any one advance the theory that plants are "fallen" animals? For it cannot be denied that in the life of the plant several things happen which really belong to the animal life. What is that which causes the blind plant to struggle for the light? What is that which induces the plant (that is without the tracing power of the animals) to send its roots thither where there is nourishment to get at? This is not a "remnant from a perfect state"; but it is *animal nature dawning in the plant.* It can become so strong, this dawning animal nature, that there are plants that catch and eat living animals. In the so-called "dead" world of the minerals vegetable life dawns. The crystallization is a kind of vegetable growth — hence the crystallized water on the window's glass pane has vegetative forms.

We repeat, therefore, that vegetative nature dawns in the mineral, animal nature dawns in the plant, human nature dawns in the animal, *and divine nature dawns in man.* Man's divine nature is not a sad remnant, but *a blessed germ, a possibility that will unfold when man will realize his great goal. "To be perfect as the Father in heaven is perfect."*

*All creation is a unity.* We might take a collection of men from all the various races, tribes, and so forth, of the earth; place them in a line so that the difference between the neighbors cannot be discovered; and in this manner we might make a line of men an indiscernible transition from the most miserable man-beast to the most excellent man of the most excellent race. In the same manner one may prove the unity of the whole creation, by way of an immensely long line of creatures, beginning with the stone and ending with "the angel before God's throne." And nowhere would there be a dis-

Google

cernible difference between the neighbors. Man is a link from this great chain of unity ; but if we take him as a being, that is, " fallen " from a perfect state upon the earth and has only some remnants left from this perfectness — then the unity of earth's creation is merely an illusion !

Man knows only a little of what he is. He knows that the " house of clay " in which his real being lives has been formed by a man and a woman ; but what does he know about his real Ego ? He " believes " that God has " sent him upon earth " — may be, without his own will ! — to endure many sufferings. He does not remember what he wasbefore he became man ; he does not see what will be his condition after his human life has come to an end ; only he " believes " that he shall return to God, to " heaven." Alas ! How far will the blind go, if they are guided by the blind ?

Lessing has in a little work, " Education of Mankind," as far as we remember, set forth the thought that we have lived upon earth, again and again ; and each life made us partakers of the development of its time. Thus, mankind, that is, each of us, has been educated, from time to time ; and thus the education will continue to each of us, until the goal has been reached ; until the development has reached so far that man's Ego belongs to the next class of the great school of life (we do not say earth-life). This thought we think *reasonable* — as that he who wishes to learn to swim must continue his exercises in the water until he can swim ; and it is in harmony with the thoughts of God that will always accompany true fears of God. For true fears of God feel sure that God is perfectly mighty, wise and good, and that his almighty power with wisdom created that which his perfect love wanted to be done ; made the school of life thus, that he that wants to remain in a class can remain there until he has reached the development of that class. If any one will say : " I do not remember to have lived before," we shall answer him : a man has lived to see very much he does not remember at all — the first

Google

years of his life for instance. Perhaps we shall some day return to this matter. We will only say: We know men who affirm to remember their former existence on this globe. We have a reasonable right to say, we think, that strange spiritual "gifts," intuition, etc., are very often only remembrances from former lives.

We agree with Lessing's thought; but we go considerale farther; before the collection of spiritual-psychical forces that we call "a man," before this collection of powers became "a man" (and what a wretched man-beast was he during his first lives as a man!) he had lived other lives, namely upon the plane that we call "the animal" plane* of life; and before those lives he *made* other courses of development, upon the vegetable plane, etc. *

To start: We suppose that "man," as well as all other "creatures," began development from below, from the lowest point of existence, and that *what we call "Man" is neither more nor less than one step upon the Ladder of Evolution* — about that all Israels (that is, warriors of God) dream, beholding the way of Evolution as the only way to the goal of all existence. We, therefore, will say, again and again,

DEVELOPMENT!

When a being has attained the full development of one step upon the ladder he will continue his development upon the next step — according to *Divine Necessity*. We say "necessity," for we dare not think God to be like an oriental tyrant who "makes all that pleases him" in that manner that something else than the necessity "pleases" him. We know that the more wise, and good, and powerful a man is, the less his deeds are governed by whims and fancies; the more they are governed by the necessity whose fate and master are wisdom and love. But God is perfect wisdom, love, and power; therefore the law of the ALL is "Divine Necessity."

* The human embryo has, therefore, plant and animal shapes before it assumes the human shape, some months after the beginning of its life.

Google

We have said that "man" is the state of development upon a certain step of the ladder, to which step he reached from below, and we should be glad to convince the reader that this opinion is reasonable. We, therefore, will try a most difficult thing: to describe in poor human words the "deed of riches" that is called *GOD*.

*God* is the source of all existence, or better: the source and substance of the ALL; the father-mother of all existence we call "God."

God is called "*the Creator.*" To create is to give a form to an idea (for the "idea" has no shape, cannot be seen, nor heard, etc.). That God is the creator we will say: The All is an emanation of God, his essence in various forms of perfection. From this we do not conclude, as pantheistic philosophy does, that God and the All are a unity, absolutely and forever; so that if the All disappeared, God would be no more; for He is the First and Eternal Cause; but the cause was before its manifestation, and it cannot disappear even if its manifestations cease.

God is "*Spirit,*" which means: His innermost and unmanifested being, that "dwells in a light where nobody can come," that cannot be conceived nor described, is *without form and shape.* *

But when God emanates his essence, and thus manifests himself as the All, he, so to say, "*condenses*" himself (here the language has no word that can express our thoughts!) in several "*degrees.*" The first degree of this condensation we call "*Soul,*" or Psyche; the second degree we call "*Mother.*" We know that by way of heat water can be transformed into vapor, which is an invisible air; but by way of cold it will be transformed into a firm body — ice. Vapor, water, and ice are aggregations of the same matter. Let us say: *Spirit, soul,*

* In the Old Testament the emanating and manifestating God is called "Elohim," that is, "the Gods"; but nearly 2,500 times "Elohim" is translated "God"!

Google

*and matter are aggregations of the divine substance;* but saying so, we do not at all mean to say that there are only these three aggregates.

Spirit condensed into Soul, and Soul condenses into Matter. Between Spirit and Matter there is so great a difference that one of them cannot directly act upon the other. The Soul is the medium through which Spirit and Matter are connected and operate upon one another. Consequently the soul must be so that its higher part can unite with Matter, or some parts of the Soul are "almost Spirit," and other parts of it are "almost Matter" (some thinkers, therefore, speak of two souls in man: the spiritual soul, and the animal soul). If the constitution of the Soul were not this, it could not in so firm a manner tie the Spirit to its body; and many "unhappy" Egos should then, only by way of their poor will, be able to leave this hard school-class.

Within the Spirit we may discern three states: the willing, the thinking, the loving; we might also call these states aggregates. Soul is known, too, in three states, or aggregates: the sleeping Soul of the plant, the partially awake Soul of the animal, and the nearly awake Soul of Man (more or less conscious).* Matter has, as has been observed before, three aggregations: the airy, the fluidic, and the firm. But it would not be wise to mean that there are only three or nine aggregational forms. It is with these forms as with the *colors:* the white light can be dissolved into three colors: red, blue, and yellow — as the pure and white light from God will paint Him to us as Love, and Strength, and Wisdom. †

---

* We do not know what to say about the Soul of the mineral. May be it is to be called, sometimes apparently dead, sometimes sleeping.

† If we take red as the symbol of love, yellow as that of wisdom, and blue as that of strength, we have a key to several strange truths. For instance, we understand why the blood is red, why the sky is blue, and why the gold is yellow; nay, why "friendship is violet," and why "hope is green." We are sorry that we dare not, here, say more about this secret!

Google

But we might as well speak of nine colors, as between two of the three colors are always two (for instance, between red and yellow are red-yellow and yellow-red); but who can count the color of the rainbow?

If the reader has patiently followed us until now we think he will be able to comprehend the old doctrine of *The Macrocosm and The Microcosm*, or why and how *Man is an image of the All.*

The Spirit of the All, or Universe, is God — as the Spirit of Man is a " spark " of God. From this we understand that God is not, as some philosophers say, an impersonal God, that is a power without consciousness, and will, and disposition ; for every man who is wel illuminated will insist upon it that the Spirit in him is not " merely as the vapor in the engine," but a personality ; consequently, the Spirit of the All is " a personal entity," if we may use these poor words about His Infinite Grandness!

As God is the creator of the All, that he upholds and develops in accordance with a purpose, as *the Spirit in man is the creator of his little world ;* he created his Soul, and the Soul is the medium through which the Body lives and unfolds. We cannot repeat this verity too often : *the perfection of man's bodily part depends on the perfection of his Soul ; but the perfection and glory of his Soul depends on how far the divine Spirit in him has won freedom and dominion.* Therefore, man's development is only this :

THE LIBERATION OF HIS DIVINE NATURE.

The Spirit is without form and shape ; the Body has a shape that can be discerned by the physical senses ; the Soul has a shape corresponding with that of the Body, but it cannot be discerned with the bodily senses. In comparison with the Body the Soul is as if it were Spirit ; but in comparison with the Spirit it is as if it were Matter. Just the same is to be said about *the Soul of the All*, generally called " the invisible All," or " the world of the invisible " ; it is supersen-

Google

sual, that is to say, that it cannot be seen, heard, etc., by the physical senses. Nevertheless, it has a form and shape, far beyond that which most of men are able to imagine.

Of man's Soul one cannot say, it is here, or there, for it is over-all in man's body. His worlds of Soul and Matter penetrate one another and fill, each of them, the same space. Of the Soul of the All the same must be said: the supersensual world is all over the universe — each Ego in *his* house.

We have said that the Soul is not uniform all over; some part of it is "nearly Spirit," another part "nearly Matter." Yet the Soul is a unity, and, accordingly, it must contain a "gradation" from its lowest to its highest part. In other words, between the animal soul and the spiritual soul is no border-line, and if we imagine to walk from the nethermost to the uppermost region of the Soul, this walking will be like the ascension of a mountain; in the valley the air is thick and unclean, but *by and by*, as we ascend, and arrive at the top where the air is light, and clear, and rare. It will be understood by the following passage that man's Soul must be such a world of gradation. You *see* an unhappy man, your *heart is moved* by the sight; you *resolve* to help him in this manner or that; you *do* it. Two of these four parts pass in your body, by way of your body; but the second and third parts past in the Spirit. How is it that the *physical* impression upon the nerves of your eyes passes into your *spiritual* consciousness? And how is it that your will can use your body to carry the help to the unhappy man? We think this illustration to be sufficient. By and by, and in an indiscernible manner, the physical impression, passing through the regions of the soul from the "merely physical" to the "merely spiritual" part, is transformed into a spiritual impression, and the resolution of the will, passing through the soul from the "merely spiritual" to the "merely physical" part, is by and by and quite discernibly transformed into brain and nerve movements. The reader will easily apply this upon "the world of spirits." From

Google

those mighty spirits that "see the face of God" and to those that are "merely as matter," there is nowhere no distinct border line. We must, consequently, think the tale of "evil spirits" more true than intelligent people generally believe; and it is to us a matter of course that the soul that gives life to the cruel and blood-thirsty tiger (and cruelty and blood-thirst are not bodily qualities) also exist without the body of the tiger. Woe to him who meets with such a one! Man's body is a jail, it is true, but it is a fortress, too; and it is a most dangerous thing to have your fortress, if you are not well armed against tigers, and serpents, and other evil inhabitants of the invisible world. We add, there is no reason to despair on account of the "evil spirits"; for the All is God's emanations, and the "evil," therefore, is that which has *not yet* reached above the zero of the All's thermometer, and it cannot have any real existence.

We have mentioned that some thinkers divide man's Soul into the animal and spiritual part. The Spiritual Soul of the All is also called "the kingdom of the Angels" (the messengers); and as man's spiritual Soul carries commands, and help, etc., from the Spirit to the lower Ego, so "the Angels of God" bring word, and power, and many other good things from God to the working and fighting men on earth. Several books might be, by the way, written on "the heavenly hierarchy"; but we see no use to sacrifice time and energy on that matter. We shall, in the following, make some remarks as to the blessings we ought to have from our communion with the spiritual of the All.

The world's creation is not yet finished. We see how cosmic nebulas bring forth solar systems. The shining nebula moves round about its center with vehemence, and on account of the vehemence parts of the nebula "fall" out from the father-mother, and imitating the movements of their cause they adopt her shape while at the same time they continue their movement around her. Thus we see globes

Google

are born, but we do not live long enough to see their development. So did the sun, when it was a glowing and shining nebula, bring forth the earth ; and so the earth inherited all those forms of matter, which as vapors are found in the sun. The orbit of development is crooked on account of two powers, a striving for independence called the centrifugal force, will take earth away from the sun ; and the cosmic force of gravity drags the earth towards her father-mother. And upon this crooked road did the earth develop later on ; first she was a mineral earth, next a globe of plants, then a globe of animals, and at last it became the home of man

If a man advanced so far that he could see his way of development, then we suppose he would in what we have just said, see a picture of his existence from its first beginning. Then he would say, I suppose : " I was in the source of life. I lived in the father-mother; but I lived there like a drop of water in the ocean, being no Ego, having no personality. Then I left the source; necessity made me 'fall' out into the All, driven away from my home, that I might become an 'I.' And then I began my long earthly course of development; but my way was crooked because created by two opposing forces. Love will drag me toward the sun of life, while my striving for independence will take me away from it. So as the God in me won liberty and personality, so he created himself a more perfect Soul, and the more perfect Soul made herself a more perfect dwelling. * So I worked my way onwards through the mineral, vegetable, and animal forms of existence ; for it is clear that when the God in me was sleeping he could only create a sleeping plant-soul, etc. Now I stand as a man in the career of life. I see that the divine nature in me is not a

* Any one might object. "The body of man is created by his father and mother; how can you say that the soul herself makes her house?" To this we answer : Are you quite sure that father and mother do more than *produce the materials for the house?* Do you know, may be, when the Psyche takes possession of her house? Do you know how much she is able to transform it after she takes possession of it? It appears to be a fact that sometimes more Ego may dwell in the same, which, generally, is a rather disagreeable thing.

Google

remnant but an inheritance ; a power-thought — love developed through many bits of life. And I see that the animal nature in me is a remnant which has not till now been cleared away."

So we think a man would say, if he could see his way of development. And how intensely will he desire to reach to the end of his earth-life, *so that the God in him may win the perfect personality ; so that he can create himself a perfect Soul, that will make the form of existence which belongs to the next career of development — the community of the Angels.*

This is what the earth is — a place for the production of Angels ; and when the simple biblical tale of Jacob's dream says : he saw the Angels of God " ascend and descend," then this is not a mistake (as theology will mean) by Jacob, or Moses, or the Holy Spirit. The result of development upon the globe is really that " angels of God *ascend.*" As for the rest, the same " mistake " is repeated in the Gospel of St. John (i, 51), where the Christos says : " Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God *ascending* and *descending* upon the Son of man."

*How does man reach to the earthly end of his desire?* Not by the acknowledgment of one " faith," or another ; for such an acknowledgment cannot make free the God in him, and the Spirit in man *cannot*, even if he would, make his Soul more perfect than he is perfect himself. The answer to the question is so very simple : *When the animal remnants are removed, the earth-school is at an end.* The man of desire, therefore, will work in " fear and trembling," and will fight for *Purity.*

This is the way, and there is no other. Like the Baptist, the *Grace of God** will keep him and lead him upon the *via dolorosa.* Blessed those that are pure in heart ; they shall see God." Thus it sounds from the mountain ; but that is the same as : " Those that are not

* John means " Jehovah is gracious."

Google

pure in the heart shall not see God. Parabolically the whole secret may be said in few words : *Purity is the Virgin that brings forth the Christos.*

Quite clear is, therefore, the simple tale. " Will you be an Angel yonder? then you must become an Angel here." For death does not touch the inner man ; he only will take away the outer garment.

This is our essay to solve the Riddle of Man's Life. But those that gained the victory while living the body of senses are only few (we have no right to doubt that there are on earth such " masters " and " grand souls " ), and we, therefore, think it useful to speak a few words on

THE MYSTERY OF DEATH.

Death is only this : The physical body ceases to live, or the indweller leaves the house ; or the outer garment is cast aside. After that is *the judgment*, men say ; and those who mean so know how the judgment is to be understood and insist upon it. The judgment is the sum total of all thoughts, words, and deeds of the life. We say *the judgment* is the " *Sum,*" that is, " I am " ; for man's degree of development when he has left the house (with the animal nature, the means of his spiritual development, namely, if he works and fights) is the judgment. Sum ! Nothing in heaven or upon earth has the power of altering this Sum : The Spirit in man cannot give him an existence which is not in full accordance with " Sum."

We will not speak artfully about death's mystery, and we return to our school-parable, saying, that death can be compared with the examination by which is decided if the pupil is to pass into the next class, or stay in the class, or be excluded from the school, may be. The *first* will get " the victor's crown " (often translated the victory's crown), as he has overcome the animal, and the creator in him *can* make him the form of existence that belongs to the Angel's school-class. The *second* cannot, for the same reason, obtain

Digitized by Google

any other form of existence than the earthly form, and he will reïncarnate, when he wills; we think that several of these unhappy pupils will wait a long time before they reïncarnate, and probably they find some pastime (may be, some consolation and help) visiting spiritualistic seances. Of the *third* we would be glad to say nothing; but we cannot help seeing that an earth-life can give no sensible degeneration, that the Soul (so to say) is married to the body, and then when the house falls the Soul is annihilated, and the divine spark will return to the source. It is, then, as if that man never existed.

A poet tells us that Schelling, the great religious philosopher, once said to him, that it was his conviction that the absolute truth was so simple that even a "well construed" child would be able to understand it. Schelling never succeeded in giving truth in so plain a manner. We have tried to render his thoughts for the benefit of those who are "children" in the evangelic meaning, in whose inner world there is a straight way from heart to head.

Even if more or less of that which we have said should be dark or wrong, will always be true the words of God in Psalm lxxxii, 6:

"*I have said, ye are Gods, and all of you are children of the Most High.*"

The man to whom this truth is firm and unalterable will always remember that man is a divine Spirit in unfoldment by liberation, and it is impossible that his LIFE should not be based and founded upon this rock; and remembering his high nobility, he will realize the old saying: "*Noblesse oblige.*." Thus he must become for his brothers and sisters an example of Goodness, which will say that the God is evermore liberated from the bonds of the animal nature.

Especially he will shine as to *love for man*. For every man, even he or she that has degraded every deed, will be to him a disguised God. And we will say more: God is One, and all that which is divine is a

Google

Unity, "the great Unity of the All; there, the great truth that we are Gods, will force every one to whom it is a truth, to see in all *a part of himself.* But this acknowledgment will unite in one the two commands: "Love God beyond all — Love your neighbor as yourself."

He will not try to win the perfect truth by way of study and research. For he knows that it is the

GOD IN HIM WHO BEHOLDS TRUTH.

and the more liberated he is, the more and better does he see truth. He will not, therefore, lose his time and energy by mere studies and speculations, but *do all in his power to become good*, which is the only means against blindness. Our wise fathers were right when they said, "A man must first be a light and then he will be enlightened"; for the light is "the good life which will teach men" to know "the heavenly Father."

He will become "fruitful in *patience*," as the labor in frights and trembling is a very hard work, and the war against the animal is a terrible war. When you see the real grandeur of the law of goodness you will easily lose courage, and adopt the belief of a vicarious salvator; or you will, in a mock devotion, clap your hands together, crying, "Oh, Lord! Make me good against my will." We tell you the truth: God's Grace will *help* you to liberate the God in you; but you must work and fight together with that Grace!

How does the *Grace of God* help us? Quite simple:

*Through the Invisible Victors does the Grace come to man;*

For when the Angels have ascendedthey will *descend* upon Israel and the son of man, you remember. We beg you to notice what the Victor says to you in your dreams in the morning, for thus they begin to manifest themselves into your consciousness.

Google

## *Current Exchanges.*

THE MONIST. Devoted to the Philosophy of Science. Dr. Paul Carus, editor. Associates, E. C. Hegeler and Mary Carus. Assistant editor, T. J. McCormack. Vol. VII, No. 4, July, 1897. Contents. On Egg-Structure and the Heredity of Instincts, by Prof. Jacques Lord; The Value of Pain, by Woods Hutchinson, M. D; Man as a Member of Society, Part III of the Series Science and Faith, by Dr. P. Topinard; The Basis of Morals, a posthumous paper of an Anarchist Philosopher, by Dyer D. Lum; Lau-Tsze's Tau-Teh-King, the Old Philosopher's Classic on Reason and Virture translated, by Dr. Paul Carus. Literary correspondence, discussions, criticisms, etc The Open Court Publishing Co., 324 Dearborn St., Chicago, Ill.

THE BIBLICAL WORLD. $2.00 a year. Wm. R. Harper, editor, with seven associates. The University of Chicago, Chicago, Ill. In its tenth volume. Illustrated. Religious history, archæology, biblical lore, Christian work, religious literature, reviews, synopses, etc.

POPULAR ASTRONOMY. W. W. Payne and H. C. Wilson, editors. A popular monthly containing the progress of astronomical science, observations, discussions, studies of the stars, planets, nebulæ, etc Tabulated results, notes, and reviews of current serial literature. $2.50 per volume of ten numbers. Northfield, Minn.

INTELLIGENCE The Metaphysical Magazine in a New Form. Devoted to the advanced thought of the age, scientific, philosophic, occult, and psychic. $1.00 a year. In the sixth volume. Published at 503 Fifth Avenue, New York. The August number contains "An Astrological Prediction of McKinley's Administration," and "An Nineteenth Century Musical Mystic." C. H. A. Bjerregaard's (chapter XXII) on "Being" is continued. Also other papers of interest to all those who philosophize on life, destiny, phenomena, and so on.

THE OPEN COURT. Devoted to the Science of Religion. Monthly. Dr. Paul Carus, editor; T. J. McCormack, assistant editor; E. C. Hegeler and Mary Carus, associate editors. 324 Dearborn Street, The Monon, Chicago. $1.00 annually: octavo in form; 64 pages. The August number is a remarkably interesting number, and illustrated paper on the Avatars, by Dr. Paul Carus, editor; the Religion of Islam, by Hyacinthe Loyson; the Evolution of Evolution, by Dr. Moncure D. Conway. History of the People of Israel; The Migration of a Fable; The Man in the Well; M. Brunetiere on Education; Ancient Chinese Inscription at Buddha-Gaya, with original text and translation. Also, book reviews, etc.

THE ASTRAL OCCUPANT. A new pamphlet dealing with a wonderfully deep subject. Should be in the hands of all advanced thinkers. Sent to any address for a one cent stamp. *The Oracle*, No. 39 East Springfield Street, Boston, Mass.

Google

## *Pamphlets and Exchanges.*

GLIMPSES OF ANCIENT MYSTERIES. Biblical and classical, and of English and parental versions of the Bible and its Deity, in the light of modern spiritualism. By A. E. Giles, of Hyde Park, Mass. Boston, Banner of Light Publishing Co., 9 Bosworth Street, 1897. This is a work of 84 pages, giving much information bearing on the mysteries and their esoterism as symbolized in the degrees of many of older secret societies. Price, 25 cents.

THE TEMPLE. Subscription price, $1.00 a year. Vol. I, No. 1, for May, 1897. No. 1, Bodily Immortality, by Paul Tyner; No. 2, "Know Thyself," by Paul Tyner; No. , The Rosy Cross, by Rosicruciæ; each number is complete in itself. The Temple Publishing Company, 34 Masonic Temple, Denver, Colorado.

THE RADIX. Metaphysical and occult Principally devoted to the writings of "Prof. Henry," (ne. C. H. Webber), Scientific Astrologer. A. E. Lloyde, editor; published by the Radix Pub. Co., Box 19, Salem, Mass. Monthly, $1.00 for 12 consecutive numbers, one volume.

STAR LORE AND FUTURE EVENTS. By the editor of Zadkiel's Almanace. Published by Glen & Co., 328, Strand, London, England. Monthly, price, per year, not stated. probably two shillings.

BULLETIN OF BUREAU OF AMERICAN REPUBLICS, representative of the International Union of American Republics. Per annum, $1.00, or single number, 10 cents. Vol. V, No. 1, July, 1897. Joseph P. Smith, director, Washington, D. C. Pp. xxx+156+xlvi. International affairs, trade, arbitration, manufactures, commerce, etc.

QUARTERLY BOOK REVIEW. Vol. I, No. 1, for April, No. 2, for July. Montgomery Ward & Co., publishers, Chicago. A record and recent review of American and Foreign Books. 25 cents per year.

AMERICAN FOLK LORE JOURNAL. Quarterly. Per year, $3.00 or $1.00 each number April–June, No. XXXVII. W. W Newell, editor, Magnolia, Mass. Boston and New York. Society organized January 4, 1888. Membership fee, $3.00, who are entitled to receive the Journal of American Folk-Lore.

NEW-CHURCH REVIEW. A journal of Christian thought and life set forth from the scriptures of Emanuel Swedenborg. $2.00 a year. 50 cents a unmber. Mass. New-Church Union, 16 Arlington Street, Boston, Mass. July No. 1897. contains 176 pages.

THE 20TH CENTURY ASTROLOGER. Devoted to the uses of the ancient science. Past, present, and future. Vol. I, No. 1, for August, 1897. For honest workers in the furtherance of astrology. $1.50 a year. Address 9 Columbus Avenue, New York.

Google

## *Books and Magazine Literature.*

THE BROTHERHOOD OF THE NEW LIFE. A series of publications in pamphlets, by "RESPIRO," founded upon the inspiration and teachings of Thomas Lake Harris, the Man, the Seer, the Messenger, the Avatar (the title of No. V. in two parts). Five already published by E W. Allen, 4 Ave Maria Lane, London, E. C., England, as follows:

I. Internal Respiration, or the Plenary Gift of the Holy Spirit.
II. The Impending World-Crisis, or the Predicted Fire-Deluge.
III. The Divine Incarnation, or Supreme Divinity of Lord Jesus.
IV. The Second Advent, or the Personal Return of Lord Jesus.
V. The Man, the Seer, the Messenger, the Avatar—T. L. Harris.

(In preparaiion.) VI. The Kingdom of God on Earth, or the science of insociated life.

VII. The Evolution of the Cosmos, or the manifestation of the finite from he infinite.

VIII. The Word or the revelations of God to Man.

IX. Rëincarnation, or the evolution of the Monad from Nature to Arch nature.

X. The Secret of Satan, or the origin of evil, and the fall of Adam-Eve.

Price, one shilling each, to be had of the publisher, London, Eng., or at this office

COMTE DE GABALIS. Continuation of Comte de Gabalis, or New Discourses upon the Secret Sciences; touching upon the New Philosophy. Posthumous work. Amsterdam, Pierre de Coup, M.D.CCXV. Translated by John Yarker, Esq., Withington, Manchester, Eng., and published by Robert H. Fryar, 2 Prospect Terrace, Clermont, Bath, Eng. 1897. Only one hundred copies. Quarto, pp. 102. Price, seven shillings and six pence. Two copies for sale at this office, $2.00 postpaid, registed, by mail; this is Part II. The first part was published in 1886, "Submundanes, or the Elementaries of the Cabala, being the history of Spirits." Part III of Comte de Gabalis revised and augmented with a letter on the subject, now in press, seven shillings and six pence, post free, published by Robert H. Fryar, Bath, Eng. Edited by John Yarker. "Done into English by P. A. Gent," in 1680, and "Printed for B. M., Printer to the Royal Society of the Sage, at tha Signe of the Rosy Crusian," under the title of "The Count of Gabalis; or the Extravagant Mysteries of the Cabalists exposed in Five Pleasant Discourses on the Secret Scie. ces."

THE ASTRONOMICAL JOURNAL. Founded by B. A. Gould. Now in its Eighteenth Volume. Published in Boston, tri monthly, by S. C. Chandler. Address Cambridge, Mass. Asssociate editors, Asaph Hall and Lewis Boss. Price, $5.00 the volume. Quarto, each volume indexed, with cover. Vol. XVIII, commences with No. 408.

Google

## *Books and Pamphlets Received.*

YE BOOKE OF YE CARDS. "ZURESTA." The Roxburghe Occult Series. Price one shilling. The Roxburghe Press, 15, Victoria St., Westminster, (Eng.). This a book of 116 pages, by Zuresta (I. B. Prangley). In six parts. The history, purpose, divination, prophecy, in fact, everything about their combinations, their occult properties, and objects are here explained. The sixth part is devoted to that wonderful occult series of the Tarot. The mystical side of the cards is here developed. Those who delve in card lore should have this book. Send orders direct to the publishers, in paper, one shilling, in cloth, one shilling and six pence.

THE PHILOSOPHY OF ANCIENT INDIA. By Richard Garbe. The Religion of Science Library, No. 26. July, 1897. Price, 25 cents. Yearly, $1.50. The Open Court Publishing Company, Chicago, Ill.

THE STAR-SPANGLED BANNER. July 4th, 1897. A souvenir containing the national song published by the American Electrical Works, Providence, R. I; Adorned with the stars and stripes. The original thirteen stars are symmetrically placed, coincidentally no doubt, that the blue back-ground, at a side, will naïvely discloses the date that many supposed was the end of a past age — 1881.

HAMPTON, NEW HAMPSHIRE, DURING THE PROVINCIAL PERIOD. A paper read before Molly Stark Chapter, Daughters of the American Revolution, Feb. 22, 1897, by Mrs. Nate M. Kellogg. This historical sketch has been printed on heavy paper in colored borders, ornamented, by the Nate Kellogg Company, for preservation by the members of the Chapter, and friends of the author of it. It is an elegant pamphlet, artistically executed, tied with blue ribbon, and a souvenir that every possessor will preserve. Manchester, N. H., 1897. Price, 25 cents. The takes up a phase of the witchcraft scenes of this historic town, with a portion of the records.

STABAT MATER DOLOROSA So englished as to eliminate the Mariolatry of the original. By John M. Richardson, Daingerfield Texas. This celebrated Latin hymn, by Jacobus de Benedictus, is familiar to the majority of the church; each translation adds another, a variation, to those that are so well known. The Latin text and the translation, on the opposite page, are given. The Dolorosa and Speciosa, together with Dies Iræ, in thirteen versions, are given by Abraham Coles, in a volume, published in New York, 1882, entitled "Latin Hymns."

IN MEMORIAM of my beloved father, who died at Craighead Barrhead, Scotland, June 21, 1897, aged 63 years, by Archibald McLay. A poem of forty stanzas, in a handsome 16-page pamphlet, printed by the John B. Clarke Co, Manchester, N. H., 1897. 149 Bowman St.

Google

MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*" The divine spirit must ultimately return alone into the Empyrean."*—LEVI.

VOL. XV. OCTOBER, 1897. No. 10.

RARE INDIANA BOOK. An article in the *Indianapolis Journal* describes an interesting literary discovery recently made by State Librarian Henry, viz.: a copy of a " Life of Bonaparte," published at Salem, Ind., in 1818. The book was doubtless the first literary work published in the State, and in all probability was the first life of Napoleon published in the United States.

During a recent visit to Salem, Washington county, he was shown a book which he had never heard of before, and of which he succeeded in obtaining a copy. The title-page reads as follows: " The Life of Bonaparte, Late Emperor of the French, etc., etc., from His Birth Until His Departure to the Island of St. Helena. By a Citizen of the United States. Salem, Indiana. Printed by Patrick & Booth, 1818." The book is a duodecimo, contains 236 pages, and is bound in calf. It is well printed, in clear type, on good, firm paper, and in good form. It is entirely free from typographical errors, and is a remarkable piece of book work for that period and place. Indeed, it is very remarkable that a book of its character could have been printed at all in Salem at that time. The date of its publication was two years after the admission of Indiana to the Union. The Mr. Booth, of the firm of Patrick & Booth, was the late Beebee Booth, father of the late Senator Newton Booth. Patrick & Booth published a paper in Salem at that time and the book was printed on the small hand-press of that period. — *Boston Transcript.*

" The wise man loves to hold fast to the good, and does not reject a rich one because it contains some heterogeneous substance indicating its origin."— *M. Sandel.*

Google

PRESIDENTS, DEATHS AND BURIAL PLACES. 1. George Washington died from a cold which brought on laryngytis; buried on his estate at Mount Vernon, Va.

2. John Adams died from senile debility; buried at Quincy, Mass.

3. Thomas Jefferson died from chronic diarrhea; buried on his estate at Monticello, Va.

4. James Madison died of old age; buried on his estate at Montpelier, Va.

5. James Monroe died of general debility; buried in Marble Cemetery, New York City.

6. John Quincy Adams died of paralysis, the fatal attack overtaking him in the House of Representatives; buried at Quincy, Mass.

7. Andrew Jackson died of consumption and dropsy; buried on his estate, The Hermitage, near Nashville, Tenn.

8. Martin Van Buren died of catarrh of the throat and lungs; buried at Kinderhook, N. Y.

9. William Henry Harrison died of pleurisy, induced by a cold taken on the day of his inauguration; buried near North Bend, Ohio.

10. John Tyler died from a mysterious disorder like a bilious attack; buried at Richmond, Va.

11. James K. Polk died from weakness, caused by cholera; buried on his estate in Nashville, Tenn.

12. Zachary Taylor died from cholera morbus, induced by improper diet; buried on his estate near Louisvills, Ky.

13. Millard Fillmore died from paralysis; buried in Forest Hill Cemetery, Buffalo, N. Y.

14. Franklin Pierce died of inflammation of the stomach; buried at Concord, N. H.

15. James Buchanan died of rheumatism and gout; buried near Lancaster, Pa.

16. Abraham Lincoln, assassinated by J. Wilkes Booth; buried at Springfield, Ill.

17. Andrew Johnson died from paralysis; buried at Greenville, Tenn.

18. Ulysses S. Grant died from cancer of the throat; buried in Riverside Park, New York City.

19. Rutherford B. Hayes died of paralysis of the heart; buried at Fremont, Ohio.

20, James A. Garfield, assassinated by Charles J. Giteau; buried at Cleveland, Ohio.

21. Chester A. Arthur died from Bright's disease; buried in Rural Cemetery, Albany, N. Y.— *Medical and Surgical Reporter.*

Google

POSTAGE STAMPS In this day and age we moisten a stamp and affix it to our letters and give it no further thought, accepting the stamp as a matter-of-course convenience, and many persons would be wondrously surprised if they were to be told that their parents never saw a postage stamp.

Henry Shaw, the father of "Josh Billings," purchased the first two stamps ever sold in the United States on August 6, 1847. He bought one each of the five-cent stamp and the ten cent stamp, these two denominations being the only ones put out at that time. The ten-cent stamp he gave to Governor Briggs and kept the five cent one for himself.

Of the two first stamps ever issued Washington's portrait was on the ten cent and Franklin's on the other. Since that time the various issues of the United States stamps would furnish a unique portrait gallery, showing the faces of forty-eight noted Americans. Washington appears on twenty-five issues, while Lincoln's picture is on every issue since 1866, except the Columbian series.

In 1875 a law was passed prohibiting the use of the portraits of living men on the United States stamps, thus placing living men in the same position that women occupied, whether dead or alive, for no woman's portrait has ever graced a stamp belonging to the United States, postal or revenue.

Of the 250 stamps which have been issued the values have ranged from one cent to $5000. Five dollars is the highest value among postage stamps, but newspaper stamps reach the hundred-dollar mark, while a revenue stamp may represent $5000.

Stamps were put on the market in August, 1847, but were so little used that the Government had to pass a law enforcing prepayment of postage, which went into effect in 1855. Before this action was taken scarcely one letter in a dozen was found with a stamp affixed. Today the postoffices of the country sell four billion stamps (counting postal cards, stamped envelopes, and stamps of all kinds), valued at $75,000,000, during a single year.—*Chicago News.*

BROTHERHOOD OF THE KINGDOM. An interdenominational organization of men and women "who believe in the Kingdom of God on earth, and have united to establish that idea in the thought of the church and to assist in its practical realization in the world." The qualifications for membership are: "1. Comprehension of the aims of the Brotherhood; 2. Harmony with its spirit; 3. The expressed desire to co-operate with it." The last annual conference was held at Marlborough, N. Y., August 3–8, 1896. The next will be held at a similar time in 1897. The Corresponding Secretary is Walter Rauschenbusch, No. 407 West Forty-third Street, New York City.

Google

ACROSTICS. The word acrostic is derived from the Greek *ακρος* extreme, and *στιχος* verse ; and means terminationry verse, distinguished by letters, commencing or eneing the lines, and may be read either downward or upward. They were quite extensive with Optianus, Sedulius, Adhelm, and sevenal of the Latig poets. Here are specimens from " A Century of Acrostics," London, 1855.

How wondrous are thy strains of Grecian glory,
Oldest and grandest Bard of Epic story ;
Milton's great self, like thee, depriv'd of sight,
E'en he — not more majestic in his flight :
Reft thus in vain were both,— the mind how doubly bright.

Verse of most finished and majestic strain,
In Latin Epic gives the rightful reign ;
Raising thee to a place in that small band,—
Great Homer, mighty Milton, on each hand :
In pastoral charms, and rural scenes, thy Muse
Loves, too, to linger, bright with nature's hues.

How many a fond admirer hast thou had !
Oft did thy wit make great Augustus glad.
Rich morsels of rare wisdom, pointed, terse,
Amid the charms of thy sweet lyric verse,
Call forth our wonder and delight the while,
E'en as we revel in thy racy style.

Mighty lord of a thousand tones,
In thee not one thy lot bemoans ;
Lost though the Paradise of sight,
That of fair Eden bursts full bright
On thy strong inward gaze, high strain'd :
Now, too, in thee is " Paradise Regain'd."

Not since this our Earth was plann'd,
E'er has been a mind so grand : —
What proud intellect could dream
Thy vast, yet nobly simple scheme ?
O'er Science thy bright genius shone,
New worlds have sprung from our new-ton.

Genius of Fatherland ! how great thy name !
O'er Zollverein it reigns with widest fame,
Excelling all beside : in thee we see
The philosophic page of poetry,
Holding high thought above mere fancy's flights,
Enriching, while it adds deeper and new delights.

Google

First Cotton Mill in America. A tablet marking the place where the first cotton mill in America stood, at the corner of Dodge and Cabot streets, No. Beverly, Mass., was recently put in place. A number of citizens, including Mayor Cressey, were present by invitation of the Beverly Historical Society. The tablet is of slate, 30 by 42 inches in size, and is the gift of F. F. Smith of Boston. The inscription reads: "Here the first cotton mill in America was built in 1787; incorporated February, 1789; visited by George Washington, October 36, 1789; burnt 1828."

Hon. R. S. Rantoul of Salem, Mass ,who was present when the tablet was put in position, is the one whose researches led to the discovery that the old Beverly mill was the first one of its kind in America. When he was mayor of Salem, he was invited to Pawtucket, R. I, to attend the celebration of the centennial of the opening of the first cotton mill in America. He did not go, but he began to look up the history of the cotton mills. The result demonstrated beyond doubt that the mill in Beverly antedated that in Pawtucket by some years. The facts are substantiated by no less a person than George Washington, who, on his tour through New England, made a visit to this mill in 1789, and recorded at length his impressions. This was a year before Slater came to America, and two years before he started his mill in Pawtucket.—*Boston Transcript.*

Remedy for the Cholera. The *Chiesa Cattolica*, a clerical paper published at Naples, gives the following as a cheap and infallible remedy for the cholera: "Apply to the abdomen a picture of St. Joachim, the glorious father of the Holy Virgin. The remedy is unfailing. The malady rarely attacks a person so protected; if it does, it is immediately cured. God sends us the cholera to punish us for our sins; but St. Joachim drives it away! One trial only is solicited!"

Mount St. Elias Ascension. Prince Luigi and his party of Italian mountain climbers have returned to Italy. They left Seattle on July 22, 1897, for Mount St. Elias. The ascent began July 30, 1897, and after seven hours of hard climbing they reach the top of the divide; there a rest was taken and refreshments in a tent pitched for the purpose. Then they proceeded, and fours more found them on the top of the mountain. Two hours were spent on thd peak, during which time much was done in the way of observations. Signor Sella secured some very fine negatives from the summit. The descent occupied about two hours, the mountaineers sliding the most of the way down, and the camp was reached at night fall, and the dreary bachward journey over the glaciers was accomplished without accident The actual height, according to Prof. Davidson, is 18,000 feet. It was discovered in 1741 on St. Elias day.—*Scientific American.*

Google

## *100 Confucian Moral Precepts.*

1. The best method of obtaining intelligence consists in an orderly cultivation of reason and memory, and the acquisition of a knowledge of things rather than of words, by unceasing industry and perseverance.

2. When once the mind is thus fixed upon meditation, and yields to a desire for learning, it should reflect concerning those things which pertain to the self-hood of man, or to self investigation. We should endeavor to obtain some definite idea of ourselves, and should observe with earnestness whatever is presented for our consideration; we should examine everything with care, and weigh all things in the balance of reason, then in conformity to a wise decision of mind, we may arrive at the "golden mean" in all our acts in life.

3. For the improvement of the family circle the parents should take essential care to properly qualify themselves in their habits and manners, and so harmonize their words and actions as to neither offend good sense nor worthy complaisance. Neither should they in any way allow themselves to become inedifying in the presence of their children or domestics. In order to attain to this exemplary condition of perfection, we must strive to purify our thoughts, subduing our passions and unholy inclinations; and endeavor to fashion our conduct in the avoidance of contention, vice, misery, mischief, and crime.

4. To entertain feelings of distrust, love, or aversity; to will, desire, or admire, we must necessarily abide by the knowledge which we profess; and our impulses, whatever they may be, are sure to be characterized by the quality and amount of intelligence which we possess.

5. It is not to be expected that those who know not how to govern themselves or subdue their own passions can rightly direct, reform, or govern others. And it is only those who most struggle for individual improvement that are likely to succeed in accomplishing so desirable a purpose, or who may be depended upon by others in the attainment of that "better condition," which in our moments of sober reflection we all yearn to enjoy.

6. When we observe a worthy action in another, we should not hesitate to make it our example, or abide by it in practice.

7. When an opportunity presents itself for well doing, be earnest in taking immediate advantage of it.

8. Stay not the endeavor to suppress or extirpate vice. Always regard your own conduct with discernment and discretion, and keep a vigilant watchfulness over all personal motives, actions, and habits.

Digitized by Google

9. Whatsoever is beneficial or honorable is necessarily advisable; and, as virtue includes both of these qualities, we are obligated in its admiration.

10. To enjoy and practice virtue in all our actions in life is to ornament and embellish our manhood and womanhood with the most desirable qualifications.

11. To the mind virtue communicates inexpressible beauty and perfection; to the body it guarantees health, a desirable form, and attractive features. Virtue tranquilizes the heart and makes ample peace within. It produces a silent, secret joy, calmness and serenity of mind, with an agreeable and kindly appearance which wins the affection of acquaintances, and secures the esteem of the world.

12. The principal occupation of the mind should be confined to self-investigation and correction. We should endeavor to calm our passions and hold them under the control of reason. If we suffer ourselves to become angry for some trifling cause, or manifest impetuosity of disposition, we may readily conclude that our condition is defective, and that our standard of rectitude is still imperfect.

13. If we look upon a person as unworthy of our respect, owing to the manifestation of his defects, and neglect to render justice to his better qualities; if we abandon ourselves to immoderate joy, or submit to be overcome with excessive fear or sorrow, it is justly to be concluded that we have not yet attained to that state of personal rectitude, or disposed harmony of mind, which is so much to be desired, and which is the true foundation of all human happiness.

14. Let us observe moderation in all things, and hold our passions in abeyance of reasonable reflection.

15. Let us not blindly yield ourselves to impatience, hastiness, or impetuosity; but reserve our habits and manners to that even-minded way, which is both harmless and acceptable to others, and agreeable to ourselves.

16. Parents should love each other, and should be governed in their amity by worthy decisions of mind, and making their lives conform to evenness and regularity of design.

17. A son may justly love a father; but when the father is guilty of the perpetration of any great wrong, or is actuated by unrighteous motives in the pursuit of life, the son should not doubt the propriety of properly remonstrating with his parent, or of acquainting him of his knowledge of the fact, and advising and counseling him to accept the more commendable way. On the other hand, if a son is inclined to vicious habits, it is the duty of the father to advise and direct him in all matters wherein he is likely to be improved or benefited.

18. A wise man will always consider his own defects, and diligently labor to remove them.

Google

19. It is well to conform to the manner and temper of others only so far as the needful purposes of life are concerned, in our daily dealings and social relations with men. Beyond this we should reserve to ourselves that individual identity of character which is wisely appointed to be our own.

20. We should never allow ourselves to become corrupted by frivolous conversation, or the example of careless and corrupt persons.

21. We should never obey the commands of others, or imitate them, without mature reflection.

22. In our needful association and intercourse with those numerous persons who so unwisely deviate from a worthy standard of moral rectitude, it is better that we turn neither to the right nor left, but follow that "even way" which parries all molestation, and wins all human sympathy.

23. If a worthy person is chosen to fill some high office in the gift of the people, in a country where virtue is little regarded, and he still continues to cling to his love of morality, or should he preserve all those good habits which characterized his life as a private citizen, refusing to submit to the influence of pride and vanity, then he may be regarded as a man justly entitled to individual respect and national honor.

24. There are some persons so egotistical in their inclinations as to affect the possession of extraordinary virtue. They pride themselves on the assumption of marvelous goodness, and assume great complaisance in all their actions. "I shall never be enamored with these glittering appearances," says Confucius, "where vanity and self-love have a more marked manifestation than even virtue itself. I would only know and make practical that which it is necessary to know and make practical, as appointed in the demands of every-day life."

25. There are four general rules, in accordance with the acquirements of which a good man should adjust his life:

26. First, he should regard his father in the same light of "wise intention" in the reception and impartation of kindly advice and counsel, as he would his son.

27. Second, when serving the interests of the State, he should manifest the same fidelity which he requires of those who serve under him.

28. Third, it is his duty to love and respect his elder brother, in the same manner as he would expect his younger brother to do toward himself.

29. Fourth, he should at all times love and respect his friends and acquaintances, as he would have them love and respect him.

Google

30. The good, wise, and thoughtful man always acquits himself of these duties with earnestness and fidelity, however ordinary or unseemly they may appear. if he becomes conscious of wrong-doing, or perceives that he has wandered from the "better way," he rests not easy in his own mind until he has discerned the cause of his mistake and made his fault the subject of correction. If he discovers that he has neglected an important duty, he will spare no effort or labor which would cancel his neglect, or accomplish the original purpose, which through carelessness or inadvertancy was omitted. He is moderate and reserved in his conversation, and circumspect in his manners. If he feels too great an inclination to social converse, or realizes that he is more affluent of words and ideas than those with whom he speaks, he wisely restrains himself to the limit of needful remark. He is so rigorous a censor of himself that he at all times endeavors to make his words and his actions correspond. To attain to this condition of individual perfection requires devotional attention to personal habits and virtue.

31. That love which is requisite for all men to possess is compounded in our natures, and prompts us alike to filial, parental, and universal respect for humankind. Our first duty is to love our parents. This filial obedience nurturs our regard for, and prompts us to the practical acceptance of, that universal esteem which has for its object the entire human family. From universal love comes distributive justice, which prompts us to regard all men in the light of "wise understanding," and to render unto all what is justly their due.

32. The difference which exists between the love which we experience toward our parents, and that which we feel toward others; the difference between our regard for the good, the learned, and the wise and those who are ignorant, impetuous, and degraded in life should be considered in the light of justice, and characterized by a worthy moderation in our likes and dislikes.

33. We shall be unable to conform to the necessary rules of life, if we neglect the three pre eminent virtues: Prudence in reflection, which enables us to distinguish between good and bad; universal love, which has regard for the natural rights and interests of all men, and that firm resolution of mind which prompts us to persevere in our adherence to virtue and objections to vice.

34. Some persons imagine that they are not capable of acquiring virtue, neither of making morality practicable to themselves, whereas it is quite certain that these qualities are attainable by all. And no person who earnestly seeks them need be deprived of the blessings which they confer. Indeed, it is the impotence and inadvertancy of men which causes them to neglect these interests, or the acquisition of manly habits.

Google

35. However stupid the individual, or however much wanting in experience, if there exists a desire to learn, and perseverance in study is not attended with weariness or reluctance, the probability is that the person is not far from a worthy prudence in reflection, or success in the exercise of a wise judgment.

36. If a man, although imbued with strong feelings of self love, still earnestly endeavors to perform good actions, and acquits himself in justice before men, it may be inferred that he has in a measure already secured the development of that principle of "universal love" within himself, which will induce him to follow the precepts of wisdom in well doing.

37. If a man feels the sting of shame when he listens to impure and uncivil conversation, or feels impelled to withdraw from the presence of persons of rude and unpolished manners, it may be safely concluded that he is not far from that condition or resolution of mind which unreservedly indorses goodness, and as strongly objects to vice.

38. When a person has deviated from the path of integrity or uprightness, it should be his constant effort to restore to himself that confidence which he has lost in the principles of goodness and honor; by so doing, and by making just atonement through suffering and industry, he will invariably release himself from further inclination to the pursuit of wrong doing, and rise to a desirable condition in the practice of virtue.

39. It is most essential that we examine all things with a view to an exact analysis of their properties, qualities, appearances, and effects, for the reason that among those things which are claimed to be known, there are many concerning which the question ever arises as to whether they are perfectly known or not. Hence it becomes necessary to examine them, and to weigh them carefully in the light of every attendant circumstance, as well as to consult the opinion of wise and experienced men thereon.

40. Notwithstanding it may appear that we clearly understand certain things, including our own natures, still it is evident from the many mistakes which we make, and our numerous transgressions in life, that as individuals we are sadly imperfect, and need to keep a constant vigilance over our own acts. We should meditate not only concerning our own condition, but as well in relation to all surrounding objects and circumstances, being ever watchful and attentive in spirit to the utmost extent whereof we are capable.

41. We should endeavor to apprehend things aright, reflecting with clearness and precision upon all occasions, to the end that we may avoid all serious mistakes in our decisions of mind, concerning good and bad, the true and the false.

Google

42. When once we have arrived at a just conclusion, it is our duty to make our acts conform thereunto, and earnestly, as well as unceasingly, endeavor to execute, to the fullest extent of our ability, the good resolution thus decided upon.

43. If we undertake to perform a duty for another, we should engage in it with the same determination and fidelity of purpose as if we were laboring for our own service.

44. When visiting with friends, or when in company with worthy associates, regard them with marked sincerity, and be not too reserved in your manifestation of kindness and esteem.

45. When a man is poor in purse, yet undiminished in honor, or when a man is rich, yet humble, notwithatanding he may be praiseworthy for the rectitude which he manifests, still we cannot say that he has attained the highest degree of virtue, until he becomes absolved from all feelings of impetuosity, cherishing neither hate, fear, malice, nor revenge.

46. He that is poor should be contented even in the midst of his poverty. He that is rich should be ever charitable, and mindful of well-doing. The penurious and abject spirit does good only to certain persons, gratifies certain exclusive friendships. Such dispense their means only with a view to reaping a reward in material gain; their objects are essentially selfish. Whereas the good man is actuated by generous motives, and qualifies his dealings with men by the light of that wisdom and universal love which holds for its object the interests of all mankind.

47. We should be ever courteous and kind, even to those who offend us, and especially when they exhibit signs of sincere repentance. We should regard them as if they were innocent of any offense; and, forgetting their imperfections, endeavor, by rendering them aid and encouragement, to prompt them to the pursuit of virtue.

48. Bemoan not the departed with excessive grief. Not to restrain thy sorrow is to abandon all reflection, and become lost to a worthy decision of mind.

49. The wise man never allows himself to be wholly overcome with despair. He rather considers it a weakness than otherwise to yield to immoderate despondency.

50. The good man never injures himself or others, neither does he lack courage in any emergency. He contemns injuries, gives no credence to reproachful insinuations, and ever refuses to listen to ill reports.

51. Punishment of crime should neither be too severe nor too common; if magistrates were good men, and if none other were promoted to the dignity of such offices, the common people would reserve themselves to virtuous habits with greater tenacity, because the

Digitized by Google

government of the good and wise is what all men naturally desire; and when we secure the rule of just and competent persons, officers whom all can respect and esteem, we are more willing to abide by approved principles, and in our love of life conform to public approbation.

52. Hypocrites, or those who profess one thing and practice another, may be compared to professional villains, who, in order to hide their intentions, render themselves wise, and manifest great suavity of manner and disposition during the day, that they may the more effectually conceal the infamy of those crimes which they perpetrate during the night.

53. Persons who yield to an abuse of their appetites and constantly indulge in luxurious habits, are unworthy of a rank among men, and are justly entitled to be called "slaves of the passions," and "men of brutish inclinations."

54. Ever make the example of the wise thy hope. Never allow thyself to become discouraged. Though thy task become laborious and difficult, still continue to persevere. If you fail to accomplish the desirable subject sought for, remember that you have the recompense of a consciousness of having made a commendable effort.

55. That virtue which is attended with no seriousness, is little respected among men.

56. It is our duty to constantly bear in mind the important fact that we are frail, and are easily led from the path of duty. Hence, should it be our misfortune to overstep the bounds of propriety, or wander from the righteous way, we should not be too much disheartened, but endeavor to rise again above the mischief into which we have fallen, and secure ourselves from further offending against our individual peace and happiness.

57. Make all thy promises in justice, and with a due regard to their fulfillment; for when we have committed ourselves to any agreement, it is as unsafe as it is ungenerous, to neglect our duty, or retract our word.

58. In conferring homage upon any person, be not overgenerous in its bestowal.

59. There is stupidity and negligence in too little suavity, and a want of generosity in not properly regarding those persons unto whom we are indebted for either money or favors. To overdo modesty, condescension, or suavity is equally as great a fault, and involves our manhood or womanhood in ignorance, hypocrisy, conceit, and pride.

60. Make eating and drinking a consideration in health and comfort, and not a pleasurable gratification, to become the master of all rational conclusioms.

Google

61. Love, temperance, sobriety, and justice. Let your thoughts become purified, and your actions will inevitably correspond therewith.

62. The attainment of wisdom is the sure guarantee to all desirable pleasure and happiness; and the wise man may find abundant enjoyment in the midst of difficulties and severities.

63. Those who are studious simply in the reading of books, devoting their time in a great measure to labor and exercise, while neglecting meditation, engage in an unpaying literary pursuit, which adds but little to individual knowledge, and seldom improves the man; while those who are wholly absorbed in meditation, neglecting all exercise, wander and lose themselves in thought beyond the bound of all proper restraint. The first seldom arrive at any exact conclusions, their opinions being always confounded by doubts and obscurities; while the latter continually pursue the shadows of mind, live in the regions of fancy, and seldom base their knowledge upon anything solid or substantial. It is well to be industrious, but we should never slight meditation. It is desirable to meditate, but let us not neglect the performance of a needful portion of labor.

64. When any evil exists and we can dicover no remedy for its cure, the better way is to patiently wait for that correction which time affords. If through remonstrances, counsel, and earnest effort, we could succeed in removing it silence or personal indifference would prove self-abasing. Yet there is nothing more undesirable than the impartation of that advice by which no one is benefited.

65. Indigence and the miseries of life are unpleasant to endure, but the querulous and the ignorant only resent them and curse Nature for their existence. The wise and the thoughtful only regard Nature as just, and our punishments at her hands quite as needful as they are inevitable. The virtuous man is seldom dissatisfied. His mind compels his spirit to repose in quiet. He allows nothing to disturb his equanimity. His reward is goodness; the practice of a worthy example his only recompense.

66. A wise man is always enabled to make a proper choice, as between right and wrong. He may love or distrust with reason, and ever secure a knowledge of justice without discomposure of mind.

67. He who makes virtue practical in life never yields to the committal of any act unbecoming a man, or contrary to the decision of right reason.

68. Honor and riches are desirable. Nearly all men seek to possess them. But should we discover that honor is impugned or overdone by the possession of wealth, or that riches lead us from the path of rectitude, we should make it our duty to reserve ourselves from their influence, especially wherein they tend to molest us in the pursuit of well-doing, or hamper our happiness in life.

Google

69. He who taints his mischievous habits with pride and conceit, and is neither frugal nor careful with his means, is se dom disposed for the study of wisdom. Sociable familiarity with such persons is not to be commended.

70. Feel not afflicted because thou art not promoted to grandeur and public dignities. It were better to grieve that thou art lacking those virtues which might render thee worthy of being advanced.

71. The good man devotes his life to the practice of virtue; the bad man neglects its pursuit in his struggle for wealth. The first cherishes a love for goodness, admires wisdom, and contemplates the public welfare. The latter is absorbed with local and selfish cares, and thinks only concerning those matters which pertain to his selfish interests.

72. The good man no sooner observes a person of wise inclinations than he endeavors to imitate his worthy example.

73. When a good man observes a person of vicious habits, he wisely reflects concerning himself, with a view to the discovery and removal of any similar defects which he may possess, and which he so much detests in others.

74. Children are in duty bound to obey and serve, in all reasonableness, the requirements of their parents. Sometimes parents are sadly at fault. It is proper for children to acquaint them therewith, but it should be done with care and prudence. Should the child meet with opposition or anger, he should exercise patience, delaying for a time his purpose, but should, when a good opportunity offers, persist in his effort. Advice given to parents is frequently attended with unjust punishment to the child. Resistance can only be justified in extreme cases. Usually we should suffer without complaining.

75. The wise man is always moderate in his studies, also in his actions and conversation. He is often silent, but when it is needful for him to be in haste he makes it his purpose to speak or act with precipitancy and force.

76. To properly understand the character of a person, we need to have association with them and reflect upon their peculiarities. "When I was young," says Confucius, "I imagined that all men were honest and sincere; that their practical habits conformed to their utterances. But since I have grown to manhood, I behold things in another light. I am satisfied that I was mistaken. I now listen to what men have to say, and place only that confidence therein, which, with proper reservation of mind, the subject seems to demand. I examine whether men's words conform to their actions, and refuse to content myself with external appearances."

Google

77. Parental imperfections should not debar children from private or public respect. If in consequence of the committal of crimes or misdemeanor, a father should render himself ineligible to office, or unworthy of human confidence, his conduct should be no cause of disgrace to his children, neither should they be refused that society which their good manners entitle them to. If a son is born of poor parents, or is of obscure birth, it should be made no excuse for objections to his success; but, on the contrary, his ample qualification should secure him the same employment which would be conferred upon the rich.

78. Poverty or imprisonment are preferable to the most eminent offices of government, when they are conferred and managed by agents or rulers who are malicious, knavish, or untrustworthy; and he who accepts them is most likely to confound personal blessings with selfish interest, and in the end is certain to regret his action, from disappointment and displeasure.

79. The path that leads to virtue is broad and secure, and it is our duty to relinquish no effort which would enable us to keep in its course. We should not complain of a want of strength, nor allege that difficulties discourage us, but determinately pursue the object of our regard, in the face of all disheartening circumstances.

80. It is not enough to know virtue; it is necessary to possess it. It is not sufficient to admire it; it is necessary to practice it.

81. He who engages in persecution against a good man, chooses war against the best interests of community, and derides his own character and happiness.

82. Children should be in constant watchfulness over their own acts, and endeavor to avoid afflicting, offending, or displeasing their parents; this thought should be constantly uppermost in their minds.

83. As the most desirable health is endangered by living in a malarious atmosphere; so is our claim to godliness cancelled by association with those who are vicious and degraded.

84. Sincerity and constancy of mind are a sure guarantee to a reputation for worth and sobriety, and constantly add to our happiness, notwithstanding our severest trials and difficulties in life.

85. The wise man always takes counsel, sometimes consulting even the least intelligent persons, when important affairs demand an immediate decision of judgment. When counsel is good we should accept it, although it should come from an unexpected and seemingly exceptionable source.

Google

86. Vanity, haughtiness, and pride should always be avoided. While thou mayest claim that prudence and ability which the ancients possessed, still, if thou art not humble, frank, generous, considerate, and agreeable thou art likely to be looked upon as selfish and worldly, and contemned as a person of sordid inclinations.

87. Consider what thou already knowest; it is beneficial to restore memory by a rehearsal of past experience. We are apt to overlook our own defects and deride others for imperfections which we neglect to observe in ourselves.

88. Do nothing ungenerous, unkind, or unjust, although thou art competent to make thine acts approved. Deception may find security for a time, but never permanent justification.

89. Engage no lasting friendships with men, when their company would endanger your personal reputation, or their presence become derisive of your sense of propriety.

90. A considerate man is likely to blush at his own faults, but is never averse to their correction.

91. All worthy aspiration is unaccompanied by envy, covetousness, or greed.

92. Wouldst thou learn to die contentedly, learn thou first to live wisely.

93. Give of thy abundance to the poor.

94. Make acknowledgment of all benefits received by the return of other benefits equally to be desired.

95. When we make a conquest over our personal defects, we secure the most worthy victory in life.

96. In doing something to make others happy, we are conceding life to be a joy worthy of our trust and confidence.

97. Let us freely confess our fautls and mistakes, and thus reserve ourselves to honor and sincerity.

98. Let us watch diligently aud not lose our better opportunites. If we fall behind in the pursuit of virtue we may be longer in securing it, and our sufferings in life may be thereby augmented.

99. To justly regard those who wrong or injure you without entertaining feelings of anger, hate, or revenge is indisputable evidence of the possession of worthy wisdom, and of a manifestation of the spirit of true religion.

100. *Do uuto another what you would he should do unto you; and do not unto another what you would not should be done unto you. Thou needest only this law alone; it is the foundation and principle of all the rest.*

Google

THE MESSAGE. (A Poem.) By some grand mountain's surging stream, where sombre pines cast gloomy shades that speak of night and pain, where clouds drop down from overflowing hands the fruitage of the sea, where sunlight gleams like smiles of joy amid the tears of sorrow, there falls a tiny seed.

The miracle and mystery of life lie there, enfolded close within, the power that draws from all environment the forces that transmute the waiting elements until they manifest themselves in higher forms.

Time's changeless change goes on ; the days new birth attends upon night's death ; the music of the wind throbs with the joy of life, and sinks to silence in some strain of voiceless suffering.

And then, born of the strife and clash of elemental powers, product of forces working since the birth of time, holding the secret of the patient years, the perfect flower holds up to heaven a message from the heart of Love for souls that read the mystery aright. — J. B. MILLER, *Intelligence*, September, 1897.

ORDER OF THE G. D. IN THE OUTER. A society of occult students for practical Higher Magic after passing examinations in astrologic, and kabbalistic knowledge in the lower degrees — parallel to true Rosicrucianism. Gents and ladies admitted. Membership hidden.

V. H. Frater Magna est Veritas, $5^\circ = 6^\circ$, Imperator.
V. H. Frater S'Rioghail Mo Dhream, $5^\circ = 6^\circ$, Præmonstrator.
V. H. Frater Sapere Aude, $5^\circ = 6^\circ$, Cancellarius.

LORD BUDDHA. "The Savior of the world,
Lord Buddha Prince, Siddhàrtha styled on earth—
In earth and heavens and hells incomparable,
All honored, Wisest, Best, most Pitiful ;
The Teacher of Nirvana and the Law."

"Whatever is of divine origin bears the stamp of truth, for Truth is God's seal." — *From Anthology.*

"He is true to God who is true to man." — *James Russell Lowell.*

---

THE NEW CENTURY. This is the name of the new enlarged magazine which succeeds the *Theosophical News*, Boston, Mass. *The New Century* is published in New York, commencing, October, 1897, with Mrs. Katherine A. Tingley, as editor. It is not a discontinuance of the former journal but in the line of further progress and enfoldment. Clark Thurston, of Providence, R. I., is financial and business manager. The subscription price is $1,50 per annum, for the States and Canada, and $2.00 for other countries in the Postal Union.

Google

NEW PLANET'S BIRTH PREDICTED. The announcement is made by Prof. Severinus J. Corrigan, Director of the Goodsell Observatory, at Northfield, Minn., says the New York *Journal* of Sept. 12, 1897, under the title of "Visibility of Intra-Mercurial Planets," that this Earth is near its end. Prof. Carrigan writes a paper in which he asserts that the Earth is closely approaching an extremely critical epoch of its existence; and while the actual day cannot be foretold, yet its certain destruction is imminent.

Astronomers in all parts of the world ars confessing their failure to account for the appearance of the remarkable sun spots which are engaging the attention of the whole scientific world.

With his fellow astronomers Prof. Corrigan has been making a close and earnest examination of these spots on the sun, and in pursuing this investigation has discovered the existence of three hitherto unknown planets which are tearing through space between our earth and the sun. In making this disclosure Prof. Corrigan finds a clew in the condition of atmospheric disturbances to show beyond doubt that the sun spots are due to the evolving from the sun of an entirely new planet. Prof. Corrigan says:

"This new planet may at any instant break away from the sun, and the terrific explosion that will necessarily accompany this breaking away will produce a great disturbance of the entire universe, but particulariy of the Earth, perhabs completely smashing it, and surely destroying all animal life on land as well as in the waters."

He show conclusively that this new planet is unmistakably nearly separated from the sun; and as all the available gaseous space between the Earth and the sun is now fully occupied by the other existing planets in that space, when the planet burns itself off from the sun the want of sufficient gaseous space for it to roam around in must without fail produce the great disturbance that he warns all men to be prepared for. Prof. Corrigan thus continues: "The results of my investigations on this subject indicate that the Earth is closely approaching a critical epoch in its career; yet the day or the hour of its visitation 'no man knoweth,' but these results have convinced me that it is immient. Look to the sun."

---

THE CORONA IN ECLIPSES. Whatever its cause and meaning, the corona must always continue to absorb the deepest attention during eclipses. At some remote epoch, however, perhaps millions of years hence, although really but a step astronomically, our great sun, now already on his decline, will have so shrunken that there will be no corona. In the picturesque language of Dr. Huggins:

"The candle of the sun is burning down, and so far as we can see, must at last reach the socket." Then will begin a total eclipse which will have no end: '*Dies iræ, dies illa!*
*Solvet sæclum in favilla.*'"

Google

CONSTANTS OF THE CIRCLE. The following constants are of great use in computations :

The square of the diameter × .7854 = the area of the circle.
The square of the circumference × .07958 = the area of the circle.

The diameter × .8862 = side of an equal square.
The circumference × .2821 = side of an equal square.

The diameter × .7071 = side of an inscribed square.
The circumference × .2251 = side of an inscribed square.
The area × .6366 = side of an inscribed square.

The side of a square × 1.4142 = diameter of its circumscribed circle.
The side of a square × 4.443 = circum of its circumscribed circle.
The side of a square × 1.128 = diameter of an equal circle.
The side of a square × 3 545 = circumference of an equal circle.

---

MULTIPLYING BY NINES. In looking over an old arithmetical exercise book, which was written in England one hundred years ago, a number of curiosities was discovered, among them the methods of proving the four principal rules. The proofs of addition, subtraction, and division are simple and easily understood, but that of multiplication has, so far, baffled all efforts at a solution, so it is submitted to *The Sun* readers for information.

Every "sum" has appended to it a key, as shown in the following examples, which in some way verifies the work. Who can discover the relationship between the figures in the key and the computation?

```
                53463412                    563834636
                      36                            54
                --------                    ---------
          0                                           0
   1  X   6     320780472          2255338544   8  X   0
         10     160390236          2819173180
                --------            ---------       0
                1924682832          30447070344

  3436565                                      56346846
      324                                          5634
---------                                    ---------
 13746260          2                          225385384
  6873130   5   X      4          1   X   0    169039038
 10309695                                     338078076
---------          2                    7    281731730
 1113447060                                  ---------
                                             317455313364
```

New York, May 20, 1897. C. D. N.

JEFFERSON'S TEN RULES OF LIFE. (Vol XV, p. 256) The following rules for practical life were given by Mr. President Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, 1817:

1. Never put off till tomorrow what can be done today.
2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us much hunger, thirst and, cold.
6. We never repent of eating too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us which never happened.
9. Take things always by their smooth handle.
10. When angry, always count ten before you speak.

---

ALGORITHM, ORIGIN OF THE WORD. Webster says it is from the Arabic Al khowārezmī of Khowārezn, the modern Khiwa, surname of Abu Ja'far Mohammed ben Musā author of a work on arithmetic early in the ninth century, which was translated into Latin, such books bearing the name *algorismus*. The spelling with the *th* is due to a supposed connection with *arithmos*, number.

---

JOHN BEAN (1660) ASSOCIATION. Proceedings of he John Bean (1660) Association, at its annual reunion at Exeter, N. H., August 19, 1896. For more then 20 years the descendants of John Bean of Salisbury, N. H., have held reunions of the Bean Family. (John was a descendant of Sinkler Bean of Salisbury.) But in 1895 descendants of other lines of the name were invited, and the Reunion of 1896 at Exeter, is the first general gathering, and proved to be a remarkable success Exeter was the original home of the family. Hon. Josiah H. Drummond presided, and delivered the historical and genealogical address, which fills fourteen octavo pages, which is a history in itself. The ode, sung to the tune of "Auld Lang Syne," was written for the occasion by Addie Kendall Mason, of West Bethel, Me. The poem was written by Mrs. Emma Burrows Phillips, but read by Rev. J. Wesley Bean. It is full of humor, wit, whilom sayings, genealogy, and folk lore wisdom. Another poem by Mrs. Alice May (Bean) Lodge, of Gilmanton, was read by Miss Clara Fox Bean. A permanent association was formed with Hon. Josiah H. Drummond, LL. D., Portland, Me., as President; and D. G. Bean, East Wilton, Me., as Secretary. The printed register contains 140 names. We acknowledge, with kind thanks, the receipt of a copy of the neat pamphlet from Hon. J. H. Drummond, Portland, Maine. To meet expenses of publication copies are for sale at 25 cents each by the officers of the Association.

Google

ARITHMOGRAPHY, CRYPTOGRAPHY, LOGOGRAPHY. I desire to make inquiry for books on arithmography, cryptography, and logography.
W. J. H. S., Beloit, Wis.

In reply we will give a few titles, and authors, which more or less involve these subjects. Most of them can be found by booksellers.

Approaching End of the Age, H. Grattan Guinness. New York, 1881
Astral Emblems of Hebrew Alphabet, J. H. Broome. London, 1881
Budget of Paradoxes, Augustus De Morgan. London, 1872
Computations of 666, or Antichrist, by Two Persons. London, 1891
Cosmology, Mysteries of the Universe, F. Hartmann. Boston, 1888
Cryptograrhy in Politics, *N. A Review*, March, 1879. New York
Cryptography. *The Practical Magazine*, Vol. I. London
Cypher Dispatches, N. Y. *Tribune* Extra, No. 44. New York, 1878
Curious Myths, Middle Ages, Appendix, S. Baring-Gould. London, 1884
Cycle (The), Celestial Motion and Space, J. E. W. London, 1868
Emmanuel, Both Germ and Scriptural Alphabets. London, 1885
Golden Fleece, Thomas Frederick Page. Laconia, N. H., 1888
Harmony of the Universe, Juan Nepomuceno Adorno. London, 1851
Magic Harmonies, Edward Postlethwayt Page. New York, 1821
Magus, or Celestial Intelligencer, Francis Barrett. London, 1801
Miranda, Wonders Hitherto Unheeded, Filopanti. London, 1858
Mystic Numbers, or Key to Chronology, M. Mahan. New York, 1875
Mystic Test Book, Magic of Cards, O. H. Richmond. Chicago, 1893
Number and Names, Apocalyptic Beasts, David Thom. London, 1848
Numbers, Occult Powers and Virtues, W. W. Westcott. London, 1890
Ordo Sæclorum, Times and Seasons, Henry Browne. London, 1844
Our Inheritance in Great Pyramid, C. Piazzi Smyth. London, 1877
Palmoni, Chronographical and Numerical Systems. London, 1851
Palmoni, or Numerals of Scripture, Milo Mahan New York, 1863
Phreno-Mnemotechny, Francis Fauvel Gouraud. New York, 1845
Pythagorean Triangle, Science, Numbers, Geo. Oliver. London, 1895
Qabbalah and the Sohar, Mystic, Isaac Myer. Philadelphia, 1888
Sepher Yetzirah, Jewish Metaphysics, Isidor Kalisch. New York, 1877
Sixth and Seventh Books of Moses, Mosaic Cabbala. New York, 1880
Sources of Measure, Heb-Egyptian, J. R. Skinner. Cincinnati, 1894
Tarot of the Bohemians, Absolute Key, Dr. Papus. London, 1892
The Great Cryptogram, Ignatius Donnelly. (Shakespeare.) Chicago
Wonderful Numberer, Chronology of Bible. Buffalo, 1886

---

POPULAR ASTRONOMY. W. W. Payne and H. C. Wilson, editors. A popular monthly containing the progress of astronomical science, observations, discussions, studies of the stars, planets, nebulæ, etc. Tabulated results, notes, and reviews of current serial literature. $2.50 per volume of ten numbers. Northfield, Minn.

Google

SEPTEMBER 17, 1897. Fifty-three years ago, this day, Abel Webster deceased in East Weare, Hillsborough County, N. H. His wife, Susanna (Burnham), deceased at the same place, December 30, 1836. In 1837, while standing by the grave of his departed wife, he recited the following lines, which were set up and printed by Joseph C. Emerson, sixty years ago. Mr. Emerson is a native of Weare, and now resides in Cleveland, Ohio.

## *A Tribute.*

O solemn Muse, to me thine aid impart,
And mitigate the sorrows of my heart;
O death, how soon thy summon was obeyed;
Thy piercing dart could be no longer stayed;
In thy cold arms she sank an easy prey,
Taken from my side, and could no longer stay;
Great monarch, why could'st thou no longer spare
To me a wife, so good, so kind so dear?
And O, dear SUSAN, can it, must it be,
That I thy smiling face no more shall see?
No more shall hear those accents soft expressed
From thy pure soul where virtue was impressed.
I marked thy form, I saw thee fast decay,
To cold, inanimated, lifeless clay;
Closed are those eyes, and pale is now that face,
Where beamed each heavenly charm with shining grace.
How oft I gazed till tears began to roll,
And grief and anguish pieced me to the soul;
And when thou softly said forget me not,
My bosom filled with anguish at the thought.
But thou art gone, on earth no more to be,
Yet still I'll cherish thy fond memory.
The parting scene between us now is o'er,
And when we meet again, we part no more.
Thy sorrows, sufferings, agonies are past,
Unheard by thee is Winter's chilling blast;
As o'er thy grave I bend with tearful eye;
I sigh, I grieve, that thou so soon should'st die.
I mourn thy loss, my heart with anguish rends
To see the social circle of thy frieuds,
Amid the charms which that loved scene unfolds
Thy well known form, mine eyes no more beholds.
Alas! a vacancy, a void appears,
Which bids me seek relief alone in tears;

Google

But none can know the anguish of the heart,
When called by death with a loved friend to part ;
None but those who've felt the same can know
The cruel anguish and the bitter woe ;
But thou art gone, thy numerous friend do mourn,
Yet none can hope nor wish for thy return ;
Three months severely didst thou suffer here,
At times almost distracted did'st appear,
And yet with patience thou didst bear thy pain,
And what is now my loss, I trust is now thy gain ;
Ah ! soon this heart, like thine, will cease to beat ;
And may I be prepared with thee to meet,
And join with thee in raptruous heavenly love,
And share with thee bliss in store above.
This scene so sad, though still to memory dear,
From its true source, still calls the sacred tear ;
Tired of the world and all its busy ways.
Though here I spend the remnant of my days.

---

GABRIEL GRUB, OR THE GOBLINS WHO STOLE A SEXTON. A DICKENS CURIOSITY. Having recently acquired a series of beautiful unique Photographic Negatives (circa 1850) effectively illustrating from "life models" the above most realistic of creations, from the imimitable "Pickwick," by Charles Dickens, the publisher has undertaken to issue one hundred complete copies, together with the unabridged Letter-press in one volume, uniform with the Bath Occult Reprints already published ; each plate will be appropriately described from the body of the work, as follows :

He sat himself down on a flat tombstone. Close to him was a strange unearthly figure. Playing at leap frog with the tombstones. He found himself in a large dark cavern. A thick cloud rolled gradually away. A crowd of little children were gathered around. He was wet and weary. Then he sat down to his meal. The fairest and youngest child lay dying. The father and mother were helpless now. The few who survived them kneel at their tomb. A rich and beautiful landscape was disclosed. Lying at full length on a tombstone. The lantern, the spade, and the wicker bottle. He told his story to the Clergyman and to the Mayor. Also a frontispiece, "In Memoriam" bust of Dickens, the village lane, etc. The negatives will be cancelled on completion of the work, and each copy will be signed and numbered. An early application is desired from intending subscribers. Send applications to Robert H. Fryar, Bath, England.

Google

SOLUTION OF THE PROBLEM. To the Editor of NOTES & QUERIES:. I send you a solution of the problem in a privious issue of your journal, which was solved by Mr. J. Scott, Gen. Sec., of the Australasian Section of the Theosophical Society, Sydney, Australia.

H. A. WILSON, 42 Margaret St., Sydney, Aus.

*Problem.* (Vol. XV, p. VI, Supplement to June, 1897.) "There are two numbers: their difference × by the greater and ÷ the less = 72; but their difference × by the less and ÷ the greater = 8. What are the numbers? J. W.

Let $x$ = the greater number, and $y$ = the lesser number. Then $x - y$ represents the difference; then from the conditions:

$$(1) \quad x(x - y) = 72y.$$
$$(2) \quad y(x - y = 8x.$$

Divide (1) by (2):

$$\text{Therefore, } \frac{x}{y} = \frac{9y}{x}. \qquad \text{Therefore, } x^2 = 9y, \text{ or } x = 3y.$$

Substituting $3y$ for $x$, in equation (1):

$$3y(3y - y) = 72y.$$
$$6y^2 = 72y.$$

$\therefore$ $y = 12$, the lesser number, and $3y$, or $x$, = 36 the greater.

THE HOUSE OF THE ZODIAC. The following is from the preface of "Simmonite's Prognostigations, Revolutions, and Solar Figures":

The first house shows life, the second wealth doth give,
The third our brethren, fourth how parents live,
Issue the fifth, the sixth diseases bring,
The seventh wedlock, and the eighth death's sting,
The ninth religion, science; the tenth honor shows,
Friendship the eleventh, and the twelfth our woes.

| | |
|---|---|
| Antrhopophagenenarian, | Transubstatiationableness, |
| Honorificibilitudinity, | Unconstitutionality. |
| Incomprehensibility, | Uuintelligibility, |
| Proantitransubstantiationist, | Velocipedestrianistical, |

THE BIBLICAL WORLD. $2.00 a year. Wm. R. Harper, editor, with seven associates The University of Chicago, Chicago, Ill. In its tenth volume. Illustrated. Religious history, archæology, biblical lore, Christian work, religious literature, reviews, synopses, etc.

Google

## *Bibliography on General John Stark.*

The following list of books, chapters, articles, poems, etc., have been compiled as an index to the literature on General John Stark. It contains the leading literature pertaining to him. Some other can be found in the Provincial Papers of New Hampshire, Volumes I to XXVIII, now published; the Collections of the Vermont and Massachusetts Historical Societies; the Memorial Volume of the Centennial Celebration of the Battle of Bennington, August 16, 1877, and other works. These titles are published as a contribution to New England bibliography.

BARSTOW, GEORGE. John Stark and his military career. "History of New Hampshire," Portrait of Stark. Concord N. H., 1842.

BARTLETT, CHARLES H. Oration of Hon. Charles H. Bartlett at the dedication of the Stark Memorial Park, Manchester, N. H., June 17, 1893. Pp. 25. Manchester, N. H., 1893.

BARTLETT, SAMUEL C. Centennial oration at Bennington, Vermont, at the laying of the corner stone of the Battle Monument, August 16, 1877. Pp. 27. Rutland, Vt., 1879.

BROWN, EUNICE KIDDER. John Stark. Memoir and exploits. Two portraits and other illustrations. Portrait of Nathan P. Kidder, a great grandson of John Stark; a portrait of the author and her daughter, descendants of John Stark. In *The New Race*, Vol. II, September, 1897. Chicago, Ill.

BATTLE OF BENNINGTON. In *Harper's Weekly*, Vol. XXI, August 25, 1877, p. 670, illustration p. 660. New York.

BLISS, CHARLES M. Birthplace of John Stark. In *Granite Monthly*, Vol. II, November, 1878. Concord, N. H.

BOYLSTON, EDWARD D. Brief Sketch of the Life and Character of General John Stark. In the *New Hampshire Magazine*, September, 1843. Frontispiece, Stark's Tomb. Manchester, N. H.

BUTLER, JAMES DAVIE, (and George Fred. Houghton). Addresses on the Battle of Bennington, with memoirs of Col Seth Warner, before Legislature of Vermont, in Montpelier, October 20, 1848. 8vo. pp. 99. Burlington, Vt., 1849.

Google

CHAPIN, EDWIN H. Poem at the annual Celebration of the Battle of Bennington, August 16, 1837, in Bennington, Vt.

CHASE, FRANCIS. Anecdotes from the Life of General Stark. Pages 158-165 in "Gathered Sketches from the Early History of New Hampshire and Vermont." Claremont, N. H., 1856.

COLBY, FRED. MYRON. Stark Place, Dunbarton, N. H. In *Granite Monthly*, Vol. V, December, 1881. Concord, N. H.

CROSS, ALLEN EASTMAN. John Stark. Poem at the dedication of the Statue of Stark, Concord, N. H., October 23, 1890. Published in the volume of Proceedings on the occasion. Also, in *Daily Mirror*, October 24, 1890. Manchester, N. H.

DIARY OF JOHN STARK. A manuscript volume of about sixty pages. This was in the possession of Jerome B. Stark, a great-grandson, who died October 8, 1897, in Manchester, N. H. It is now in the possession of Mrs. Susan P. Abbott, a cousin of Jerome B. Stark.

DODGE, LEVI W. Along the John Stark River, from Agriocochook to the Connecticut. In the *Granite Monthly*, Vol. V, August, 1882. Concord, N. H.

DRAKE, SAMUEL G. Memoir of General John Stark. In *N. E. Historic-Genealogical Register*, Vol. VII, p. 201. Boston, 1853.

DURNFORD'S (LIEUT.) MAP. Map of the Battlefield of Bennington, as furnished to Burgoyne, his commanding officer. In Jennings's "Memorials of a Century." Boston, 1869.

DUYCKINCK, E. A. & G. L. Gen. John Stark In "National Portrait. Gallery," Vol. I, p. 166. New York, 1856.

ENGLISH, THOMAS D. The Battle of Bennington, August 16, 1777. Poem. Portrait and one illustration. In *Harper's New Monthly Magazine*, Vol. XXI, August, 1860. New York, 1860.

EVERETT, EDWARD. Memoir of John Stark. Spark's American Biography; First Series, Vol. I. Boston and London, 1834. Harper's edition, pp. 116. New York, 1854.

FROTHINGHAM, RICHARD, JR. History of the Siege of Boston, and the Battles of Lexington, Concord, and Bunker Hill. Services of John Stark. 16 maps and engravings. Boston, 1849; second ed. 1851.

Google

GENERAL JOHN STARK. Biographical Sketch of John Stark. Farmer and Moore's Historical and Miscellaneous Collections. Vol. I, pp. 92-116. Concord, N. H., 1823.

GENERAL STARK AT BENNINGTON. General Stark and his Gallant Command at Bennington. In the Bennington *Weekly Banner*, July 4, 1883. Manchester, Vt., 1883.

GENERAL JOHN STARK. STATUE ERECTED BY THE STATE. The Statue erected by the State of New Hampshire in honor of General John Stark. Sketch of its Inception, Erection, and Dedication. Oration by Hon. James W. Patterson. Frontispiece, Statue of Stark. 4to. Cloth; pp. 62. Manchester, N. H., 1890.

GILMORE, GEORGE C. Roll of New Hampshire Soldiers at the Battle of Bennington, August 16, 1777. Compiled by Geo. C. Gilmore. Portrait of Maj Gen. John Stark from the original sketch made by Miss Hannah Crowninshield, Salem, Mass., May 31, 1810. Cloth, 4to. pp. 56. Manchester, N. H., 1891.

GILMORE, GEORRE C. Captain John Moore's Company of Col. John Stark's Regiment, at Bunker Hill. Paper read before Manchester Historic Association, June 27, 1896. In "Man. Hist. Asso. Collections," Vol. I, p. 32. Manchester, N. H., 1897. In *Notes and Queries*, Vol. XV, May, 1897. Manchester, N. H.

GLAZIER, WILLIAM B. Heroes. Poem. Hallowell, Me., 1853.

GOULD, S. C. Bibliography on Gen. John Stark. Books, pamphlets, memoirs, papers, poems, etc., on John Stark. Published in *Notes and Queries*, Vol. XV, November, 1897. Manchester, N. H., 1897. (Seventy-five titles.).

HALL, HILAND. Sketch of the Battle of Bennington, prepared for and contained in the Memorial Volume of the Centennial of the Battle of Bennington, August 16, 1877.

HALLECK, FITZ GREENE. New England Men. A poem in Halleck's Works. "'Or Molly Stark's a Widow tonight,'—It was done." Also, in the *Iris and Literary Souvenir*, Vol. II, December, 1842. Manchester, N. H., 1842. (Also reprinted in many publications.)

HEADLEY, JOEL T. Washington and his Generals. Vol. I, p, 200. New York, 1857,

HEATH, CLARA B. Poem by Mrs Clara B. Heath, read by Frank S. Sutcliffe, at the patriotic exercises, at the Stark Memorial Park, July 5, 1897. Manchester *Daily Mirror*, July 6, 1897.

Google

HERRICK, HENRY W. Tomb of Stark. Poem in the *New Hampshire Magazine*, September, 1843. Also reprints: In "Gems for You. a Gift for All Seasons," p. 16. Compiled by Frederick. A. Moore Published by William H. Fisk. Manchester, N. H., 1850. In "Memoir and Official Correspondence of John Stark." p 106. By Caleb Stark. Concord, N. H., 1860. In "The Poets of New Hampshire," p. 61. Compiled. by Bela Chapin. Claremont, N. H. 1885. In *Granite Monthly*, Vol. III, May, 1880. Concord N. H. In *Notes and Queries*, Vol. XII, August, 1894. Manchester, N. H.

HERRICK, HENRY W. General Stark and the Battle of Bennington. *Harper's New Monthly Magazine*, Vol. LV, September, 1877. Portrait of Stark and seven illustrations. Pp. 10. New York, 1877.

HERRICK, HENRY W. Memorials and Anecdotes of John Stark. In the *Granite Monthly*, Vol. III, April, 1880. Concord, N. H.

HERRICK, HENRY W. Stark at Bunker Hill, at Bennington, and at Home. Portrait and fifteen illustrations. Chapter in the Centennial Book of Manchester, N. H. 4to. pp. 292-310. Published by George F. Willey. Manchester, N. H., 1896.

HERRICK, HENRY W. General Stark as a business man; his public, social, and domestic life. Address before the Manchester Historic Association, September 15, 1897. Published in the Manchester *Daily Mirror*, September 16, 1897.

HOUGHTON, GEORGE FREDERICK, (with James D. Butler). Addresses on the Battle of Bennington, and memoirs of Col. Seth Warner, before Legislature of Vermont, in Montpelier, October 20, 1848. 8vo. pp. 99. Burlington, Vt., 1849.

IMPARTIAL HISTORY OF THE WAR IN AMERICA. Chapter on New Hampshire part and her Generals. London, 1787.

IRVING, WASHINGTON. Chapter on John Stark. "Life of Washington." Vol I, p. 471. New York 1856.

JOHN STARK. British Gun captured by John Stark, probably at Bennington. The gun to be placed in Stark Memorial Park. In Manchester *Daily Mirror*, November 9, 1897. Disputed by Seth Hill, in same paper, November 12, 1897.

KENT, HENRY O. Tribute to General Stark. Address before the New Hampshire Society of Sons of the American Revolution. In Manchester *Daily Union*, April 23, 1896.

Google

LeGrand, Dr. Louis. John Stark, the Wood-Ranger of the North. In "Men of the Time of '76," published in *Saturday Journal*, No. 182. New York, 1882.

Life and Military Services of John Stark. Reminiscences of the French War: containing Rogers' Expeditions with the New England Rangers under his command, as published in London in 1765; with notes and illustrations. To which is added an account of the Life and Military Services of Gen. John Stark; with notices and anecdotes of other officers distinguished in the French and Revolutionary Wars. Cloth; 12mo. pp. 276. Concord, N. H., 1831.

Life of John Stark. The Hero of the Backwoods. In *Boy's Own Paper*, Vol. VI, Nos. 6, 7, and 8. London, 1882.

Morrison, William H. New Hampshire Men at Louisburg and Bunker Hill. Adress before Manchester Historic Association, June 17, 1896. In "Man. Hist. Asso. Collections, Vol. I, p. 25. Manchester, N H., 1897. In *Notes and Queries*, Vol. XV, May, 1897. Manchester, N. H.

Lossing, Benjamin J. Field Book of the Revolution. Battle of Bennington. 1857.

Narrative of Lieut. Glick, a Hessian Officer, connected with the British forces at Bennington. Published in Germany.

Nesmith, George W. New Hampshire Men at Bunker Hill. In *Granite Monthly*, Vol. II, June, 1879. Concord, N. H.

Nesmith, George W. Letter of James Madison to Gen John Stark, and his Answer. In *Granite Monthly*, Vol. IV, September, 1881. Concord, N. H.

Parker, Franscis J. The Battle of Bunker Hill. Col William Prescott the Commander. A monograph. Stark and Reed's command. Boston, 1875.

Parton, James. Life of John Stark. In New York *Ledger* October 3, 1891. New York.

Potter, Chandler E. Biographical Sketch of General Stark. In *Farmer's Monthly Visitor*, Vol. XII, January, 1852. Manchester.

Potter, Chandler E. Gen. John Stark and the Revolutionary War. Chapters XIX and XX in "History of Manchester, N. H.," pp. 414 493. Manchester, N. H., 1856.

Google

POTTER, CHANDLER E. Tribute to John Stark. In address before Amoskeag Veterans, Manchester, N. H., February 22, 1855. Also Tribute to Stark, in address before the Amoskeag Veterans, February 22, 1859, quoted from in "Memoir of Stark," p. 99, by Caleb Stark, 1860. Manchester, N. H., 1855 and 1859.

POWERS, GRANT. Memoir of General Stark. In "Historical Sketches of the Discovery, Settlement and Progress of Events in Coös County and Vicinity, between 1754 and 1785." 12mo. cloth. Haverhill, N. H., 1841.

RODMAN, THOMAS P. The Battle of Bennington, August 16, 1777. Poem in the "Rhode Island Book." Reprinted in Memoir and Official Correspondence of John Stark," p. 104. By Caleb Stark. Concord, N. H., 1860.

SANBORN, EDWIN D. Tribute to John Stark. Oration, New Hampshire at the Centennial, October 12, 1876, at Philadelphia. Pamphlet compiled by Jacob Bailey Moore. Manchester, N. H., 1876.

SARGENT, JONATHAN E. Baker's River — Capture of John Stark by the Indians. In *Granite Monthly*, Vol. II, December, 1878. Concord, N. H.

SMITH, MRS. ISAAC W. General Stark, the Hero of Bennington. Paper before the Old Residents' Association. Manchester, N. H., September 8, 1897. In *Daily Mirror*, October, 16, 1897. Manchester, N. H.

STAPLES, CHARLES J. Historic Stark Memorial Park. Patriotic address, July 5, 1897. Address and proceedings in the Manchester *Daily Mirror*, July 6, 1897.

STARK, CALEB. Memoirs and Official Correspondence of Gen. John Stark, with notices of several other Officers of the Revolution. Also a Biography of Capt. Phinehas Stevens; and of Col. Robert Rogers, with an account of his services in America during the "Seven Years' War." By Caleb Stark. Portrait of Gen. Stark. Cloth; 8vo. pp. 496. Concord, N. H., 1860.

STARK, CALEB. Poem. Lines addressed to Major-General Stark at the age of 93, one of the only two surviving American Generals of the Revolutionary Army. (First published in a Boston newspaper in 1821.) Reprinted in the *Farmer's Monthly Visitor*, signed "V," Vol. II, September 30, 1840, Concord, N. H. Reprinted in *Notes and Queries*, Vol. XII, August, 1894, Manchester, N. H.

Google

STARK, GEORGE. John Stark. In *Granite Monthly*, Vol. X, April, 1887. Concord, N. H.

STARK, GEORGE. Origin of the Stark Family of New Hampshire, and a list of Living Descendants of General JOHN Stark. Pp. 13. Manchester, N. H., 1887.

STARK, JOHN, PORTRAIT. Portrait of General John Stark by Samuel F. B. Mor-e, in local Art Exhibition, Manchester, N. H. Account, with portrait, in Manchester *Daily Union*, October 14, 1897.

STATUES OF JOHN STARK AND DANIEL WEBSTER. Proceedings in Congress upon the Acceptance of the Statues of John Stark and Daniel Webster, presented by the State of New Hampshire. Addresses on General Stark by Senator J. H. Gallanger and Representative H. M. Baker, of New Hampshire. 4to. pp. 264. Washington, D. C. 1895.

STODDARD, RICHARD A. General John Stark. In *National Monthly*, Vol. XII, p. 481.

SWETT, S. Who was the Commander at Bnnker Hill? With remarks on Frothingham's History of the Battle. Stark and Reid's regiments. Boston, 1850.

THATCHER, JAMES. John Stark of New Hampshire. In a "Military Journal during the American Revolutionary War, from 1775–1783. To which is added an Appendix containing Biographical Sketches of several General Officers." 8vo. pp. 603. Boston, 1827.

THYNG, J. WARREN. General John Stark. A memoir, illustrated with portraits of General Stark and his wife "Molly," and ten others in six and one half columns. In Manchester *Daily Union*, June 17, 1893.

TRUMBULL, HENRY. John Stark. In "Indian Wars," chapters IX and X. Boston, 1846.

WHITON, JOHN M. Periods, 1775–1784, 1784–1805, from the commencement of the Revolutionary contest in 1775 to the commencement of Gov. Langdon's Administration in 1805. In "Sketches of the History of New Hampshire," pp. 125-175, chapters IX and X. Concord, N. H., 1834.

WORCESTER, SAMUEL T. New Hampshire Soldiers at the Battle of Bunker Hill. Paper before the New Hampshire Historical Society, June 14, 1882. Vol. I. pp. 353 364. Concord, N. H., 1888.

Google

## *Notes and Queries.*

A monthly magazine of history, folk-lore, legends ; science, art, literature ; Masonry, mysticism, myths ; metaphysics, psychics, theosophy ; mathematics, and recondite matters. It contains a large number of odds and ends gathered from " Many a quaint and curious volume of forgotten lore." Vols. I to XV (1882–1897), each fully indexed. " Many people know many things, no one everything." Circulates in all parts of the world. $1 00 a year, in advance. Back volumes and numbers supplied. Vol XVI for 1898. Address S. C. & L. M. Gould, Manchester, N. H.

BOSTON TRANSCRIPT. Legitimate news for the family, for business men and women, for professional men and women, for the student, for the old, the middle aged, and the young. Send for a sample copy of the Daily Evening Transcript. No Sunday edition. Wednesday Evening Transcript, Special Literary and Educational Issue. Saturday Evening Transcript, sixteen or more pages. Weekly Transcript, published Fridays. Address BOSTON TRANSCRIPT Co., 324 Washington Street, Boston, Mass.

THE ASTRONOMICAL JOURNAL. Founded by B. A. Gould. Now in its Eighteenth Volume. Published in Boston, tri monthly, by S. C. Chandler. Address Cambridge, Mass. Asssociate editors, Asaph Hall and Lewis Boss. Price, $5.00 the volume. Quarto, each volume indexed, with cover. Vol. XVIII, commenced with No. 408.

ANNALS OF MATHEMATICS. In its Eleventh volume. Published under the auspices of the University of Virginia. Terms, $2.00 a volume in advance. Payments to be made to the order of Annals of Mathematics, University Station, Charlottesville, Va., U. S. A. Bimonthly, large quarto.

THE FLAMING SWORD. A sixteen-page monthly, radical, rational, and racy reform paper ; edited by a staff of able writers. A revolutionizer of thought. Send for a sample copy. Guiding Star Publishing House, Substation 48, 99th and Oak Stree, Chicago, Ill.

THE ASTRAL OCCUPANT. A new pamphlet dealing with a wonderfully deep subject. Should be in the hands of all advanced thinkers. Sent to any address for a one cent stamp. *The Oracle*, No. 39 East Springfield Street, Boston, Mass.

THE OPEN COURT. Devoted to the Science of Religion. Monthly. Dr. Paul Carus, editor ; T. J. McCormack, assistant editor ; E. C. Hegeler and Mary Carus, associate editors. 324 Dearborn Street, The Monon, Chicago. $1.00 annually ; octavo in form ; 64 pages,

Google

## *Wanted by the Homeric Club,*

### MANCHESTER, N. H.

#### TRANSLATIONS OF ILIAD.

Brandreth, Andrew. London. (Mentioned by F. W. Newman in preface to his Iliad.)

Bryce, ——— London, 1846. Simpkins.

Carnarvon, Lord. Books I–XII. London.

Cary, Henry. Oxford, 1823.

Cary, H. F. London, 1872.

Cayley, ——— Homermetrically translated. London, 1866.

Hall, Arthur, of Grantham. Books I–X. London, 1581.

Knight, Richard Payne. London, 1820.

Landon, ——— London. (Mentioned by W. L. Collins, p. 31.)

Mackenzie, R. Shelton. London.

Macpherson, James. London, 1773.

Morehead, ——— Book I, lines 1–181. Edinburgh, 1831.

Selwyn, ——— London, 1865. Bell & Daldy.

Simcox, E. M. Poetical Translation of the Adventures of Telemachus by Fenélon. London.

Smith, William R. New York, 1869.

Tickell, Thomas. Book I. London, 1715.

Way, ——— London. (Mentioned by R. C. Jebb, p. 201.)

Wright, Ichabod C. London, 1864. Macmillan.

#### TRANSLATIONS OF ODYSSEY.

Alvord, H. Books I–XII. London, 1861. Longmans.

Barnard, M. London, 1876. Williams.

Cary, H. F. London, 1872.

Chapman, George. London, 1846, or 1857.

Merivale, Charles. London, 1886.

Mumford, W. Boston, 1846.

Sotheby, William. London, 1834.

Google

## *Homeric Literature Wanted (Continued).*

HOMERIC LITERATURE.

Alliterative Romance of the Destruction of Troy. E. D. Donaldson and G. A. Panton. Part I. London, 1869.
The Gest Hystoriale of the Destruction of Troy. E. D. Donaldson and G. A. Panton. Part II. London, 1874.

A Dissertation upon the Nature and Intention of Homer's Fables relating to the Gods. London, 1853.

A Dissertation on the Age of Homer. London, 1823.

A Troy-Book, edited from the unique Laud MSS. 595, by Dr. E. Wëlfing. London. (Early English Text Society).

Critical Dissertation upon Homer's Iliad. Terraçon. London, 1822.

Deeds and Death of Patroclus. By H. Dunbar. London, 1876.

Echoes of Hellas. The Tale of Troy and the Story of Orestes from Homer and Æschylus. Walter Crane. With Essay by Prof. Warr. London.

Homer and the Study of Greek. Essays in Little. By Andrew Lang. New York, 1891.

Homer in Chios. An Epogee. By Denton J. Snider. St. Louis, 1891.

Kypros. The Bible and Homer. By Max. Ohnefalsch-Richter. London, 1869. Ashler & Co.

New Readings of the Iliad. By Joseph Blackwood. London, 1860.

Observations on the Poems of Homer and Virgil. Translated from the French. By John Davies. London, 1872.

On Post Epic or Imitative Words in Homer. By F. A. Paley. London, 1879. F. Norgate.

Pictorial Atlas to Homer, 36 plates, with descriptive texts, 225 illustrations. R. Englemann and W. C. F. Anderson. London.

Quintus Smyrnæus and the Homer of the Tragic Poets. By F. A. Paley. London, 1879. F. Norgate.

Remarks on Prof. Mahaffy's Account of the Rise and Progress of Epic Poetry. By F. A. Paley. London, 1881. Bell & Sons.

The Homeric Centones. By J. Rendel Harris. Oxford, 1896.

The Iliad of Homer with Prolegomena, Notes. W. Christ. 1884

The Language of the Homeric Poems. By A. H. Sayce. London, 1896. Macmillan.

Google

## *Homeric Literature Wanted (Continued).*

The Shield of Achilles. By George Chapman. London, 1558.

The Travel of Ulysses. By Thomas Hobbes. London, 1673.

Travesty on the Iliad. By Thomas Burnet. London, 1777.

Ulysses–Homer ; or a Discovery of the True Author of the Iliad and Odyssey. By Constantine Koliades. London, 1829.

Bryant, Jacob. Dissertation concerning the war of Troy, described by Homer, disproving the events. London, about 1795.

Wakefield, Gilbert. Letter to Jacob Bryant on his Dissertation on the war of Troy. London, 1797.

Bryant, Jacob. Some Observations J. B. S. Morritt's Vindication of Homer, and the Siege of Troy. Eton, 1790.

Review of J. B. S. Morritt's Vindication of Homer, published in the British Critick, Jan. 1 and March 1, 1799. Printed separately.

Morritt, J. B. S. Additional Remarks on the Topography of Troy. in answer to Jacob Bryant's last publication. London, 1800.

Francklin, William. Remarks and Observations on the Plain of Troy, made in June, 1799. London, 1800.

---

THE BROTHERHOOD OF THE NEW LIFE. A series of publications in pamphlets, by "RESPIRO," founded upon the inspiration and teachings of Thomas Lake Harris, the Man, the Seer, the Messenger, the Avatar (the title of No. V. in two parts). Five already published by E. W. Allen, 4 Ave Maria Lane, London, E. C., England, as follows:

I. Internal Respiration, or the Plenary Gift of the Holy Spirit.
II. The Impending World-Crisis, or the Predicted Fire-Deluge.
III. The Divine Incarnation, or Supreme Divinity of Lord Jesus.
IV. The Second Advent, or the Personal Return of Lord Jesus.
V. The Man, the Seer, the Messenger, the Avatar—T. L. Harris.
(In preparaiion.) VI. The Kingdom of God on Earth, or the science of insociated life.
VII. The Evolution of the Cosmos, or the manifestation of the finite from he infinite.
VIII. The Word or the revelations of God to Man.
IX. Rëincarnation, or the evolution of the Monad from Nature to Arch nature.
X. The Secret of Satan, or the origin of evil, and the fall of Adam–Eve.

Price, one shilling each, to be had of the publisher, London, Eng., or at this office.

Google

## *Books and Pamphlets Received.*

THE LIVING CHRIST. An Exposition of the Immortality of Man in Soul and Body. By Paul Tyner. 12mo. cloth; gilt top and stamped cover; pp. 334. "The last enemy that shall be destroyed is death.'. What need be stated clearer than that? "The *last* enemy "—death." The word is designed to show that the perpetuation of LIFE in ever increasing strength, fulness and beauty of manifestation is entirely within the power of man when awakened to fuller consciousness of his true nature. The sociological importance of the truth of bodily immortality is emphasized by a description of the city of Christopolis and a forecast of the changes heralding the good time coming. Much new light is shed on the problem of the transformation or transition. The book has special, vital interest for teachers of the new light and students of sociology. Price $1.00. Temple Publishing Company, 33 and 34 Masonic Temple, Denver, Colo.

THE FALL OF LUCIFER, AND OTHER ESSAYS AND POEMS. By William Sharpe, M. D. 12mo; cloth. Portrait of author, frontispiace. London, Eng., 1897. Hy. A. Copely, Canning Town, E. pp. 250.

This volume contains some unqiue poem, and essays that are in consonance with the thought of the times. Among the contents are: Mystery of God-likeness; The Preaching Monuments of Egypt; the Dual Image; Symbols of the Circle and the Cross; The Palm Grove; The Two Isms; Nirvana, or the Rest of Attainment; Khandalla and Nature Worship; Jonah the Prophet; and many otner interesting subjects. Price of the book is four shillings, or $1.00.

ALASKA, LAND OF THE NUGGET. WHY? By I. N. Vail, editor of "The Annular World." A Critical Examination of Geological and other Testimony, showing how and why Gold was deposited in Polar Lands. Price 50 cents. Pasadena, Cal. 64 pages. To all paid-up subscribers to "The Annular Word" this pamphlet will be sent for 25 cents. Every Klondyker, miner, student, and thinker should read and study this work. It shakes old theories and lifts old foundations.

The Annular World is a monthly of 20 pages, at $1.00 a year. Edited by Prof. Vail, and is devoted to the Annular System of the World. Subscribe for the magazine and secure "Alaska"

SCIENTIFIC CORROBORATIONS OF THEOSOPHY. By A. Marques. A vindication of the "Secret Doctrine" of H. P. Blavatsky by the process of science. This is a thorough revision and enlargement of the lecture by the author before the Aloha Branch T. S., by its President and printed by request of the Chicago Theosophists for Lotus Day, with an introduction by Annie Besant. Price, 15 cents. Mercnry Publishing Co., 414 Mason St., San Francisco, Cal.

Google

## *Current Exchanges.*

THE BRAHMAVADIN. "That which exists is one; sages call it variously." Now in its third volume. Octavo in form. Published in Madras, Triplicane, India. Subscription, Rs 4 per annum. $2 00. Devoted to the Vedantic Philosophy. Swami Vivekananda is a leading writer for this monthly. Walter Goodyear, 115 and 117, Nassau Street, New York, is agent for America.

FREE THOUGHT MAGAZINE. Hospitable to all truth. $1.00 a year. 213 E. Indiana St., Chicago, Ill. H. L. Green, editor. The contributors are the leading liberal writers of the day.

"The Little Thinker," a free thought journal for the young. 25 cents a year. Monthly. Elmina Drake Slenker, editor. Published by the Free Thought Magazine company, 213 E. Indiana St., Chicago.

NEW-CHURCH REVIEW. Quarterly; exponent of the doctrine of Emanuel Swedenborg. $2.00 a year, 50 cents a copy. 16 Arlington Street, Boston, Mass. In its fifth volume; successor to the New Jerusalem Magazine. "Sustentation of the Sun's Euergy," by John Worcester, is a very interesting article in the October Number, 1897.

THE INTERNATIONALIST. This is the new name and successor of "The Irish Theosophist," and "The Grail." The October number is Vol. I, No. 1 of the new combination, published at 13 Eustace St., Dublin, Ireland. Four pence, post free. H. A. W. Coryn and G. W. Russell, editors. For the furtherance of Universal Brotherhood.

THE WORLD OF MYSTERY. Devoted to Astrology, Astro-Literature in all departments, prognostigations, etc. Will be published beginning 1898. To all former patrons will be sent a sample copy. Correspond with W. H. Chaney, 49 & 51 Thirty-Second Street, Chicago, for particulars and send subscriptions to him.

MODERN ASTROLOGY. Alan Leo, editor. One shilling each. The wise man rules his Stars, the fool obeys them. This magazine seeks through planetary symbology to explain the One Universal Spirit in its varied manifestations. 1 & 2 Bouverie St., Fleet St., London, E. C.

THE RADIX, OR BOOK OF LIFE, No. 6. $1.00 a year. Mrs. A. E. Lloyde, editor. 81 Washington St., Salem, Mass. Full of terse sayings, bright paragraphs, and timely remarks.

THE BIBLICAL WORLD. $2.00 a year. 20 cent a number. Chicago. W. R. Harper, editor. The University of Chicago, publishers. The leading theological expositor in America.

THE MASSACHUSETTS EDITOR. A journal for New England publishers. Rowe and Fairfield, editors and publishers. $1.00 a year. No exchanges. North Adams, Mass. Vol. I, No. 4, for Nov., 1897.

Google

## *Current Exchanges.*

KARMA, A STORY OF EARLY BUDDHISM. By Dr. Paul Carus, editor of "The Monist," and also "The Open Court." Karma is illustrated and printed by T. Hasegawa, Tokyo, Japan, for The Open Court Publishing Co., Chicago. Has already passed through three editions. This work is the Oriental art edition, flexible crepe paper, tied in silk. Delicate colored illustrations by famous Japanese artists. A unique and appropriate present. Price 75 cents. It is a charming souvenir.

Count Tolstoi says: "It is one of the best products of national wisdom and ought to be bequeathed to all mankind." He translated Karma into Russian, and then it was translated into French, German and other languages. It is embellished with 12 Japanese scenes, all of which are pleasing to the eye, entertaining and illustrative of the story. Tolstoi says it seems to shed light on a new side of two fundamental truths revealed by christianity, that life exists only in the renunciation of one's personality. Theosophists should read this book,

The Story of Karma is to be followed with "Nirvana," by Dr. Paul Carus, which will be a companion to the former volume, and it will be illustrated by Japansee artists in Japanese style, on crepe paper, and sold at $1.00 a copy. Whoever reads "Karma" will want "Nirvana" also.

Dr. Carus is the editor of *The Monist*," the leading quarterly philosophical, psychological, and biological publication in America. The price is only $2.00 a year, or 50 cents a number. It is truly the philosophy of science. It is now in its tenth volume, and is the magazine of the age.

Dr. Carns is also editor of *The Open Court*, a monthly periodical of 64 page each, at only $1 00 a year. Now in its eleventh volume, and contains article in all departments of the literary world. It keeps a person informed in the arts, sciences, travels, discoveries, inventions, ethics, in history, biography, reviews of books, literature, etc. All publications are sent on receipt of the prices announced from the office of publication, 324 Dearborn Street, Chicago, Ill.

SOUTHERN BAR ASSOCIATION. Proceedings of the Sixth Annual Meeting, of N. H., 1897. President Ira Colby's address. Memoir on Charles Doe, by Jeremiah Smith. Biographies of Willey Chapman, by Paul Lang; Chas. G. Conner, by Henry A. Shute; John J. Shea, by Denis F. O'Connor; Sketch of Herman W. Greene. 8vo. Concord, 1897. Received from Hon. Charles H. Bartlett, Manchester. Proceedings of 1896 received from A. H. Chase, Sec., Concord.

DUDLEY LEAVITT'S FARMER'S ALMANAC FOR 1898. No. 102. Published by Edson C. Eastman, Concord, N. H. Price, postpaid, 10 cents. For sale by all booksellers. Calculation according to clock standard time. Contents are useful, curious, entertaining, interesting. Town blanks, books, stationery, school supplies, etc., always in stock by the publisher, Concord, N. H.

Google

## *Books and Pamphlets.*

WESTON OBSERVATORY. Guide to the Views from this observatory from Oak Hill, Manchester, N. H. Compiled by Edward J. Burnham, Union Publishing Company, 1897. 12mo. Portrait of Hon. James A. Weston in front. Chart for the location of 89 mountains, peaks, hills, and localities. Cut of the observatory, and other views. Sketch of Manchester and vicinity, Sketch of Ex' Gov. Weston, and other interesting information. Sold at bookstores and at the observatory at ten cents each. The last page contains the following local information :

Height of Oak Hill above sea level, 537 feet.
Height of finial of Weston Observatory, 603 feet.
Height of floor of Outlook of Observatory, 587 feet.
Height of Wilson Hill, 444 feet.
Lake Massabesic, above sea level, 256 feet.
Top of Amoskeag Dam, 179 feet.
Railway track at Station, 181 feet.
Corner of Elm and Market Streets, 217 feet.
Highest point on North Elm Street, 317 feet.
Highest point on North Union Street, 399 feet.

COMTE DE GABALIS. Continuation of Comte de Gabalis, or New Discourses upon the Secret Sciences ; touching upon the New Philosophy. Posthumous work. Amsterdam, Pierre de Coup, M.D CCXV. Translated by John Yarker, Esq., Withington, Manchester, Eng., and published by Robert H. Fryar, 2 Prospect Terrace, Clermont, Bath, Eng. 1898. Only one hundred copies. Quarto, pp. 102. Price, seven shillings and six pence. Two copies for sale at this office, $2.00 postpaid, registed, by mail ; this is Part II. The first part was published in 1886, " Submundanes, or the Elementaries of the Cabala, being the history of Spirits." Part III of Comte de Gabalis revised and augmented with a letter on the subject, now in press, seven shillings and six pence, post free, published by Robert H. Fryar, Bath, Eng. Edited by John Yarker. " Done into English by P. A. Gent," in 1680, and " Printed for B. M., Printer to the Royal Society of the Sage, at tha Signe of the Rosy Crusian," under the title of " The Count of Gabalis ; or the Extravagant Mysteries of the Cabalists exposed in Five Pleasant Discourses on the Secret Sciences."

LAKE MOHAWK CONFERENCE OF INTERNATIONAL ARBITRATION. Report of annual meeting, papers reads. Reported by Martha D. Adams. Pp. 150. 1898. Received from Albert K. Smiley.

SAMUEL ROWELL. Shetch of his life and genealogy. By Roland Rowell, a descendant. Information pertaining to the Rowell family and descendants is desired by the author and compiler of this sketch, Roland Rowell, Manchester, N. H..

Google

## *Books and Magazine Literature.*

BIBLIOTHEQUE ROSICRUCIENNE, PREMIERE SERIE. NUMERO 2, Rabbi Issa'char Baer. Commentarie sur le Cantique des Cantiques. Traduit pour la premiere fois de L'Hebreu et Phecede d'une introduction. Paris, 1897. 12mo. pp. 60. Chamuel, editeur. 5 Rue de Savoie, Paris, France. This is the second number of the Rosicrucian Series. The first was the Treatise on Second Causes, by John Trithemius, noticed in NOTES AND QUERIES, August, 1897, p. 245. The next part will be R. P. Espirit Sabatier, E'Ombre Ideale de la Sagesse Universelle. This part second, the "Song of Songs" of Shlomoh, will be received with interest by all Rosicrucians, who are penetrating the arcane side of the sacred books of the past. Even this book. "Koheleth," has not been understood by the modern theologian, and onld the kabbalist can really interpret it and give the esoterism of it.

LES INCANTATIONS. Le Logos humain, La Voix de Brahma–Les Sons et la Lumiere astrale. Comment on devient Enchanteur avec Nombreux dessins hors texte et dans le texte. By Sedir. Pari , 1897. Chamuel, editeur, 5 Rue de Savoie, Paris, France. 12mo. pp. 232. Dedicated to A F.–Ch. Barlet. Illustrated with cuts and diagrams. Price of the volume is one franc. All students of the occult should order this work. They will learn much on symbols of which they never dreamed. If one has read the works of Eliphaz Levi, he will do well to study this work.

L'INITIATION. This monthly periodical is the leading publication in the French language on Masonry, Martinism, occultism, and the high grades of philosophic Masonry. In its 37th volume, 11th year. One franc per number, and six francs per year. Published monthly under the direction of Papus, doctor in medicine and doctor in the kabbala. All correspondence on business and exchanges should be addressed to "L'Initiation," Villa Montmorency, 10, Avenue des Peupliers, Paris. All correspondence for publication and the editor should be addressed to Chamuel, editeur, 5 Rue de Savoie, Paris. The October issue 1897, is an exceptional number dedicated to the Oriental Tradition, et the particulars of Brahmanism. It contains 128 pages. It is a grand review of the high grade studies of mysticism.

SPIRITUALISM IN THE LIGHT OF THEOSOPHY. By Countess Constance Watchmeister. Price, five cents. Mercury Publishing Office, 414 Mason Street, San Francisco, Cal. Also, a full line of Theosophical and Occult literature, American and Foreign.

THE OCCULT REVIEW. In its eleventh volume. 50 cents a year. Bi-monthly, devoted to Theosophy, Psychology, Astrology, etc. Box 2646, Boston, Mass. Book-room, No. 73, Tremont Building.

Google

*"Anius and Anchises, meeting again, recognize each other and join right hands in Friendship."*—VIRGIL.

# VETERAN . ODD . FELLOWS . ASSOCIATION

OF MANCHESTER, N. H.

## EIGHTEENTH ANNUAL BANQUET AND ENTERTAINMENT.

## Wednesday, November 10, 1897.

## Odd Fellows Banquet Hall.

President . . . . . Veteran DAVID W. COLLINS.
Marshal . . . . . Veteran URIAH A. CARSWELL.
Chaplain . . . . . Veteran JOSEPH KIDDER.
Master of Ceremonies, . . Veteran HENRY A. FARRINGTON.

### PROGRAMME.

Music: Mandolin and Piano, Elmer A. Campbell and Mary A. Golden.
Introductory Address . . . . . Master of Ceremonies.
Report of Secretary . . . . . Veteran S. C. Gould
Annual Address . . . . . Veteran Edward J. Burnham.
Music: Selections . . . Misses Mabel and Gertrude Porter.
Remarks . . Veterans Geo. A. Cummings and John Kimball.
Song by Miss Edith R. Mears, accompanied by Violin and Piano
Misses Mabel and Gertrude Porter.
Remarks . . . . . Others Present.
Song by Miss Edith R. Mears, accompanied by Piano . Miss Porter.
Closing Address . . . . . Master of Ceremonies.

*"Should old acquaintance be forgot?"*

OFFICERS, 1897–1898.

President, DAVID W. COLLINS.

1st Vice President . . . . . GEORGE A. BAILEY.
2d Vice President . . . . . JOHN W. MEARS.
Secretary . . . . . S. C. GOULD.
Treasurer . . . . . JOSEPH BEAN.

Google

# *Membership - Veteran Odd Fellows Association.*

| LOD. | NAMES. | INITIATED. |
|---|---|---|
| 13 | Aldrich, Bradley B. | Feb. 28, 1856 |
| 74 | Aldrich, Ezra B. | Aug. 18, 1871 |
| 2 | Avery, John L. | Oct. 1, 1860 |
| 2 | Bailey, George A. | July 19, 1869 |
| 13 | Baker, James B. T. | Dec. 3, 1861 |
| 13 | Balch, Frederick B | May 19, 1852 |
| 13 | Barr, Albert T. | Feb. 1, 1870 |
| 2 | Bartlett, Oscar F. | Sept. 9, 1867 |
| 2 | Bartlett, Rufus L. | Sept. 20, 1858 |
| 13 | Bean, Joseph | Sept. 19, 1859 |
| 13 | Bean, Joseph W. | Apr. 19, 1864 |
| 13 | Brown, Henry S. | Dec. 24, 1867 |
| 45 | Burbank, David H. | Nov. 18, 1868 |
| 2 | Burbank, James O. | Mar. 20, 1867 |
| 45 | Burnham, Henry E. | April 14, 1869 |
| 13 | Burleigh, Russell O. | Dec. 23, 1856 |
| 13 | Butman, Oliver J. | Dec. 13, 1854 |
| 45 | Canis, Augustus | Aug. 28, 1867 |
| 13 | Carpenter, Edward L. | May 12, 1868 |
| 2 | Carr, James R. | May 25, 1868 |
| 45 | Carswell, Urian A. | May 12, 1857 |
| 46 | Chase, John N. | Sept. 19, 1859 |
| 45 | Cayzer, John | Mar. 20, 1867 |
| 2 | Colby, Christopher C. | Nov. 12, 1855 |
| 2 | Colby, George H. | Apr. 28, 1862 |
| 45 | Colby, Lyman W. | Feb. 27, 1867 |
| 2 | Collins, David W. | Dec. 20, 1858 |
| 7 | Cotton, William W. | Oct. 31, 1864 |
| 13 | Cook, Robert | Nov. 27, 1867 |
| 13 | Corning, Daniel L. | Mar. 1, 1870 |
| 13 | Craig, Isaac S. | Nov. 2, 1858 |
| 13 | Craig, John P. | Feb. 7, 1860 |
| 2 | Cross, David | Mar. — 1844 |
| 5 | Cummings, George A. | Mar. 2, 1868 |
| 13 | Daniels, Joel | Feb. 14, 1865 |
| 45 | Davis, George W. | Oct. 20, 1865 |
| 45 | Davis, Richard E. | Mar. 30, 1870 |
| 36 | Davis, William L. | Mar. 17, 1851 |
| 13 | Dickey, John W. | Mar. 30, 1858 |
| 13 | Dow, Joseph L. | Aug. 9, 1854 |
| 2 | Dudley, George H. | Feb. 4, 1867 |
| 13 | Dudley, Hollis O. | Apr. 16, 1856 |
| 12 | Dunham, Guy B. | Jan. 30, 1860 |
| 46 | Durgin, Luther P. | Oct. 21, 1844 |
| 5 | Dutton, Jacob S. | Apr. 6, 1866 |
| 1 | Eaton, Horace | Dec. 7, 1858 |
| 45 | Edgerly, Clarence M. | Mar. 20, 1867 |
| 13 | Evans, William T. | May 18, 1858 |
| 2 | Farnham, Charles H. | May 27, 1867 |
| 45 | Farrington, Henry A. | May 11, 1858 |
| 13 | Flanders, Richard | Jan. 31, 1855 |
| 44 | Fletcher, Benjamin, | May. 14, 1861 |
| 2 | Frye, Richard E. | Dec. 3, 1866 |
| 17 | Gardiner, Joseph H. | Aug. 4, 1858 |
| 13 | Garmon, William G. | Apr. 30, 1861 |
| 2 | Gillis, John | Jan. 28, 1861 |
| 13 | Gilmore, Daniel S. | Nov. 26, 1867 |
| 13 | Gilmore, George C. | Aug. 29, 1848 |
| 13 | Gillespie, John | Mar. 31, 1868 |
| 9 | Greenleaf, William B. | June 5, 1845 |
| 2 | Gould, Sylvester C. | Oct. 5, 1863 |
| 2 | Greeley, William E. | July 13, 1868 |
| 2 | Green, Benjamin W. | Nov. 9, 1863 |
| 2 | Hardy, Ephraim T. | Nov. 20, 1865 |
| 2 | Harriman, Daniel S. | May 17, 1869 |
| 9 | Head, Joseph N. | July 16, 1846 |
| 31 | Hildreth, Charles F. | Feb. 2, 1855 |
| 2 | Hodge, Jeremiah | May 15, 1862 |
| 2 | Holmes, George S. | Jan. 26, 1857 |
| 13 | Hunton, Hollis C. | Apr. 26, 1864 |
| 13 | Irwin, John | Nov. 29, 1864 |
| 2 | Jones, Jeremiah S. | Mar. 24, 1856 |
| 2 | Kendall, Benjamin C. | — — 1853 |
| 13 | Keniston, Abel M. | June10, 1845 |
| 13 | Keniston, Charles C. | July 11, 1848 |
| 2 | Kidder, John S. | Dec. 21, 1845 |
| 2 | Kidder, Joseph | Sept. 15, 1843 |
| 5 | Kimball, John | Jan. 10, 1855 |
| 2 | Kimball, Orrin E. | Mar. 16, 1861 |
| 13 | Kinne, Martin V. B. | July 18, 1862 |
| 47 | Ladd, William D. | Ja . 16, 1865 |
| 9 | Lane, Charles, | Jan. 2, 1848 |
| 13 | Lane, John G. | Sept. 9, 1856 |
| 7 | Leavitt, Almon C. | Sept. 2, 1856 |
| 17 | Locke, Hiram C. | May 1, 1867 |
| 13 | Lord, Harrison D. | Jan. 17, 1865 |
| 2 | Longa, Horatio W. | Dec. 3, 1866 |
| 13 | Lyford, John C. | Dec. 25, 1844 |
| 5 | Main, George | Mar. 22, 1844 |
| 13 | Maxfield, Daniel H. | Feb. 3, 1857 |
| 13 | Maxwell, William H. | July 25, 1865 |
| 2 | Means, John W. | April 25, 1870 |
| 13 | Merrill, Joseph E. | Jan. 29, 1861 |
| 2 | Metcalf, Nathan H. | Apr. 25, 1864 |
| 24 | Moore, Henry | Apr. 24, 1865 |
| 7 | Moore, Jonathan L. | July 25, 1858 |
| 5 | Morrison, Amos H. | Oct. 16, 1857 |
| 5 | Norris, James S. | Jan. 3. 1851 |
| 2 | Noyes, Hezekiah H. | Aug. 8, 1860 |
| 5 | Oberly, John H. | — — — |
| 2 | Oliver, Moses W. | June 10, 1844 |
| 13 | Osgood, Charles H. | May 16, 1865 |
| 2 | Page, Amos B. | Nov. 9, 1863 |
| 2 | Paige, John R. | Dec. — 1844 |
| 13 | Palmer, Isaac D. | June 18, 1861 |
| 13 | Parker, William, | Jan. 30, 1856 |
| 13 | Pennock, Ira W. | June 9, 1863 |
| 15 | Pettengill, Isaac | Mar. 24, 1860 |
| 13 | Pherson, James F. | Aug. 6, 1851 |
| 2 | Philbrick, Horace R. | Oct. 1, 1860 |
| 45 | Piper, Stephen | Feb. 27, 1867 |
| 47 | Poore, Wesley | Jan. 16, 1868 |
| 43 | Pritchard, William B. | Apr. 3, 1858 |
| 19 | Prouk, Edwin | Oct. — 1851 |
| 2 | Randall, Noah M. | Feb. 26, 1866 |
| 19 | Roble, George A. | Apr. 1, 1869 |
| 74 | Richardson, Frank T. E. | Mar. 17, 1863 |
| 13 | Robinson, Benjamin J. | Sept.13, 1869 |
| 13 | Robinson, Benjamin W. | Oct. 13, 1857 |
| 13 | Sanborn, Abner J. | Dec. 5, 1855 |
| 2 | Sanborn, Luther | — — 1847 |
| 13 | Sargent, Francis P. | Aug. 30, 1854 |
| 2 | Sawyer, Orrin D. | July 9, 1866 |
| 13 | Sawyer, Zara B. | Feb. 10, 1857 |
| 2 | Seaman, Henry G. | Oct. — 1867 |
| 2 | Senter, Franklin A. | Apr. 17, 1849 |
| 2 | Simons, Darwin A. | Aug. 23, 1858 |
| 13 | Simons, Hiram D. | Feb. 18, 1852 |
| 13 | Smith, John C., 1st. | Dec. 25, 1860 |
| 20 | Spring, John L. | Nov. 22, 1854 |
| 13 | Stearns, Charles H. | May 27, 1867 |
| 2 | Stearns George H. | Dec. 2. 1866 |
| 2 | Streeter, Leroy M | Nov. 27, 2871 |
| 13 | Thayer, David | June 22, 1853 |
| 2 | Tirrell, Henry J. | Nov. 26, 1860 |
| 13 | Underhill, William B. | Mar. 21, 1865 |
| 13 | Upton, Samuel | Jan. 13, 1857 |
| 2 | Vance, George R. | Feb. 18, 1860 |
| 2 | Walker, Arthur L. | July — 1849 |
| 2 | Wells, Ephraim B. | May 14, 1866 |
| 2 | Ward, Joseph T. | Feb. 12, 1866 |
| 47 | Whittier, Aaron G. | Jan. 16, 1868 |
| 13 | Wilkins, Charles T. | May 17, 1869 |
| 13 | Wing, James, C. | Jan. 21, 1852 |
| 2 | Winlock, Charles | July 15, 1872 |
| 2 | Woodbury, John F. | Apr. 19, 1858 |
| 2 | Woodbury, Silas B. | May 28, 1866 |
| 45 | Young, David H. | Sept. 25, 1867 |
| 2 | Young, William Q. | May 28, 1866 |



Google

## BANQUETS.

Oct. 7, 1880 at P. B. Putney's Dining Rooms.
" 6, 1881 at " " " "
" 5, 1882 at City Hotel.
" 4, 1883 at Hotel Windsor.
" 22, 1884 at Manchester House.
" 23, 1885 at " "
" 30, 1886 at " "
" 19, 1887 at " "
Nov. 13, 1888 at Hotel Windsor.
Oct. 23, 1889 at Elm House.
Nov. 14, 1890 at Hotel Windsor.
Oct. 30, 1891 at O. F. Banquet Hall.
Nov. 18, 1892 at " " "
" 7, 1893 at " " "
" 22, 1894 at " " "
" 22, 1895 at " " "
Oct. 20, 1896 at " " "
Nov. 10, 1897 at " " "

## VETERAN ODD FELLOWS' ASSOCIATIONS, UNITED STATES.

| NAME. | ORGANIZED. | NAME. | ORGANIZED. |
|---|---|---|---|
| Massachusetts. | Nov. 15, 1875 | Manchester, N. H., | April 16, 1880 |
| Connecticut, | March 8, 1876 | Nebraska, | Oct. —, 1880 |
| Essex Co., Mass., | April 10, 1876 | Washington, D. C., | April 21, 1887 |
| Portland, Maine, | Sept. 28, 1876 | Missouri, | Nov. 30, 1887 |
| California, | April 17, 1877 | Providence, R. I., | Sept. 28, 1888 |
| Louisville, Ky., | Dec. 27, 1879 | State of New York, | Nov. 9, 1888 |
| Kentucky & Ind., | Jan. 10, 1880 | Pennsylvania, | May 9, 1894 |

### DEATHS BY YEARS.

| | | | | | |
|---|---|---|---|---|---|
| Apr. 16, 1880, | to Oct. 7, 1880, .....1 | Oct. 3, 1888, | to Oct. 2, 1889, .....0 |
| Oct. 7, 1880, | to Oct. 6, 1881, .....1 | Oct. 2, 1889, | to Oct. 1, 1890, .....7 |
| Oct. 6, 1881, | to Oct. 5, 1882, .....1 | Oct. 1, 1890, | to Oct. 7, 1891, .....3 |
| Oct. 5, 1882, | to Oct. 4, 1883, .....0 | Oct. 7, 1891, | to Oct. 5, 1892, .....8 |
| Oct. 4, 1883, | to Oct. 2, 1884, .....2 | Oct. 5, 1892, | to Oct. 4, 1893, .....3 |
| Oct. 2, 1884, | to Oct. 7, 1885, .....4 | Oct. 4, 1893, | to Oct. 3, 1894, .....4 |
| Oct. 7, 1885, | to Oct. 6, 1886, .....2 | Oct. 3, 1894, | to Oct. 2, 1895, .....4 |
| Oct. 6, 1886, | to Oct. 5, 1887, .....3 | Oct. 2, 1895, | to Oct. 6, 1896, .....9 |
| Oct. 5, 1887, | to Oct. 3, 1888, ..... 3 | Oct. 6, 1896, | to Oct. 7, 1897, .....5 |

Total number of deaths..... .....60

## PAST OFFICERS OF THE VETERAN ODD FELLOWS ASSOCIATION OF MANCHESTER.

1880—JACOB F. JAMES.
1880-1881—GEORGE C. GILMORE.
1881-1884—ABEL M. KENISTON.
1884-1885—JOHN HOSLEY.
1885-1892—CHRISTOPHER C. COLBY.
1892-1894—GEORGE S. HOLMES.
1894-1896—URIAH A. CARSWELL.
1896-1897—GEORGE A. CUMMINGS.
1897-1898—DAVID W. COLLINS.

### VICE PRESIDENTS.

| FIRST | SECOND. |
|---|---|
| 1880—ABEL M. KENISTON. | ARTHUR L. WALKER. |
| 1880—ABEL M. KENISTON. | STEPHEN PALMER. |
| 1881-1882—STEPHEN PALMER. | JONATHAN B. MOORE. |
| 1882-1884—STEPHEN PALMER. | CHRISTOPHER C. COLBY. |
| 1884-1885—CHRISTOPHER C. COLBY. | CHARLES T. DURGIN. |
| 1885-1890—DANIEL H. MAXFIELD. | CHARLES T. DURGIN. |
| 1890-1892—DANIEL H. MAXFIELD. | URIAH A. CARSWELL. |
| 1892-1894—URIAH A. CARSWELL. | GEORGE A. CUMMINGS. |
| 1894-1895—GEORGE A. CUMMINGS. | JOSEPH KIDDER. |
| 1895-1896—GEORGE A. CUMMINGS. | DAVID W. COLLINS. |
| 1896-1897—DAVID W. COLLINS. | GEORGE A. BAILEY. |
| 1897-1898—GEORGE A. BAILEY. | JOHN W. MEARS. |

### SECRETARIES.

1880-1890—NATHANIEL E. MORRILL.
1890-1898—S. C. GOULD.

### TREASURERS.

1880-1885—DANIEL H. MAXFIELD.
1885-1887—GEORGE C. WILLIAMS.
1887-1893—ABEL M. KENISTON.
1894-1898—JOSEPH BEAN.

Google

# *Deceased Members of the Association.*

| LOD. | NAMES. | DECEASED. | LOD. | NAMES. | DECEASED. |
|---|---|---|---|---|---|
| 13 | Abbott, William O. | Jan. 17, 1895 | 2 | Little, Joel S., | Mar. 7, 1891 |
| 2 | Abels, Charles, | April 19, 1892 | 2 | Marden, William G., | May 1, 1892 |
| 17 | Annable, George | May 6, 1894 | 45 | Marston, John, | Jan. 10, 1892 |
| 13 | Bailey, Joseph, | Jan. 29, 1890 | 2 | Mason, John Edwin, | Mar. 5, 1892 |
| 2 | Black, Frederick A., | Oct. 3, 1889 | 15 | Miller, John R. | Feb. 15, 1896 |
| 5 | Blanchard, Charles P., | April 25, 1885 | 13 | Merrill, Evander G., | April 14, 1885 |
| 13 | Brooks, George W. | Aug. 17, 1894 | 2 | Morgan, Thomas, | Aug. 23, 1891 |
| 13 | Brown, Charles H., | Oct. 5, 1890 | 2 | Morrill, Nathaniel E., | Mar. 8, 1890 |
| 2 | Brown, Luther H., | Dec. 18, 1886 | 2 | Morrill, William H., | May 8, 1896 |
| 2 | Canfield, Charles | Feb. 19, 1895 | 45 | Moore, Jonathan B., | Aug. 7, 1884 |
| 2 | Cilley, Ezra D. | Apr. 21, 1896 | 3 | Newell, Thompson L. | Nov. 25, 1893 |
| 2 | Clough, James M., | Feb. 17, 1892 | 2 | Olzendam, Abraham P., | Dec. 23, 1816 |
| 2 | Custer, Emil | May 18, 1896 | 13 | Palmer, Stephen | Jan. 6, 1894 |
| 13 | Currier, Charles, | Sept. 26, 1880 | 13 | Patterson, John D., | June 12, 1897 |
| 13 | Dickey, Andrew J., | Dec. 12, 1892 | 5 | Pillsbury, Thomas W. | April 23, 1896 |
| 2 | Downs, Noah, | April 1, 1866 | 13 | Pettigrew, James W., | Jan. 1, 1892 |
| 13 | Durgin, Charles T., | Jan. 10, 1890 | 13 | Piper, John K., | Mar. 31, 1890 |
| 13 | Fairbanks, Alfred G., | Mar. 31, 1896 | 13 | Prince, John, | April 19, 1896 |
| 13 | Flanders, Abial C., | May 28, 1896 | 13 | Putney, Philip B., | Sept. 15, 1888 |
| 2 | Gage, Henry A. | May 16, 1895 | 2 | Ricker, David, | Feb. 12, 1884 |
| 2 | Glines, George E. | May 22, 1895 | 13 | Sanborn, William, | Feb. 28, 1897 |
| 2 | Harlow, Reuben S. | Aug. 13, 1897 | 2 | Smith, Stephen F. | Mar. 24, 1896 |
| 2 | Hill, John M., | July 2, 1897 | 5 | Stanyan, David D., | Oct. 12, 1892 |
| 2 | Hosley, John, | Mar. 24, 1890 | 13 | Sweet, James L., | Feb. 1, 1888 |
| 13 | Howe, James M., | Aug. 18, 1885 | 2 | Taylor, Joel, | May 8, 1881 |
| 2 | James, Jacob F., | April 15, 1892 | 43 | Thorp, Joseph, | Feb. 14, 1888 |
| 13 | Jones, Jeremiah D., | July 18, 1893 | 2 | Tillotson, Benjamin M., | Jan. 17, 1890 |
| 2 | Kelley, John L., | May 1, 1887 | 2 | Wells, Charles, | Dec. 28, 1884 |
| 2 | Kidder, Samuel B., | Dec. 5, 1885 | 13 | White, Daniel K., | May 11, 1892 |
| 2 | Ladd, Horatio H., | Nov. 9, 1881 | 13 | Williams, George G., | Dec. 5, 1886 |

DECEASED MEMBERS, OCTOBER, 1896—OCTOBER, 1897.

ABRAHAM P. OLZENDAM, deceased December 23, 1896. Initiated March 5, 1860, in Hillsborough Lodge No. 2. Admitted to Wonolanset Encampment, No. 2, September 18, 1863.

WILLIAM SANBORN, deceased February 28, 1897. Initiated April 20, 1869, in Mechanics Lodge No. 13. Admitted to Wonolanset Encampment No. 2, May 26, 1869.

JOHN D. PATTERSON, deceased June 12, 1897. Initiated June 30, 1858, in Mechanics Lodge No. 13. Admitted to Wonolanset Encampment No. 2, October 13, 1858.

JOHN M. HILL, deceased July 2, 1897. Initiated —— 1849, in Hillsborough, Lodge No. 2. Admitted to Wonolanset Encampment No. 2, January 22, 1864.

REUBEN S. HARLOW, deceased August 13, 1897. Initiated February 4, 1861, in Hillsborough Lodge No. 2.

# *Veteran O. F. Jewels in New Hampshire.*

| NO. | NAMES AND LODGES. | RESIDENCES. | NO. | NAMES AND LODGES. | RESIDENCES. |
|---|---|---|---|---|---|
| I | Joseph Kidder, No. 2, | Manchester. | XI | Wm. L. Rowell, No. 28, | Franklin. |
| II | Stephen Williams, No. 1, | Nashua. | XII | Jos. H. Gardiner, No. 17, | Portsmouth. |
| III | Charles E. Lang, No. 7, | Derry. | XIII | Almon C. Leavitt, No. 7, | Laconia. |
| IV | Benj. Fletcher, Jr., No. 44, | Bridgeport, Ct. | XIV | Job Wallace, No. 1, | Nashua. |
| V | Chas. C. Kenlston, No. 13, | Stockton, Cal. | XV | John H. Lord, No. 1, | Somersworth. |
| VI | Abel M. Kenlston, No. 13, | Manchester. | XVI | Benjamin S. Colby, No. 28, | Franklin. |
| VII | Isaac H. Morrison, No. 32, | Deerfield. | XVII | Rufus Smith, No. 51, | Lakeport. |
| VIII | Freeman Tupper, No. 1, | Nashua. | XVIII | L. W. Bradley, No. 68, | Newton. |
| IX | Sylvester C. Gould, No. 2, | Manchester. | XIX | Archibald Dunn, No. 68, | Newton. |
| X | Joseph A. Merriam, No. 5, | Concord. | XX | Ed. L. F. Holbrook, No. 6, | Portsmouth. |

I (Honorable Veteran Jewel). George Main, White Mountain No. 5. Concord.

Google

## MISCELLANEOUS

# NOTES AND QUERIES.

**S. C. GOULD, . . . . . Editor.**

*" He who is always talkiag about God does not know him."* — LAO-TSZE.

VOL. XV. NOVEMBER–DECEMBER, 1897. Nos. 11–12.

A THOUGHT ON REINCARNATION. This life may be divided into past, present, and future — which statement is self-evident. That our present is to a certain extent dependent on our past, [redacted] is also obvious, and in the same way, our future is dependent on and the result of the past. Now most of us believe in some sort of a hereafter which depends on, and is the result of, this life. Thus we have : the future, or the so-called hereafter, and the present, or the life we are now living, taken as a unit. To be logical, and have our sequence hold true, there must be a past, so arguing from the future, through the present, there must have been a past ; in other words, we have lived before ; as we are now living, and will live, so must we have lived. It only remains to determine, what our condition of existence was in the past, and this Theosophy will show.

A TRADITION OF THE APOSTLE JOHN. Cassian relates the following tradition of John the Apostle :

A hunter, who one day saw him caressing a partridge, seemed astonished that so pious a man should amuse himself with so trifling an object. " My good friend," said the Apostle, " what have you got in your hand ? " " A bow," replied the hunter. " And why is it not bent ? " added the Apostle. " If it were always bent," replied the hunter, " it would lose its strength." " Be not then surprised," continued the Apostle, " that the mind also should sometimes require relaxation."

Google

THE MAYFLOWER COMPACT. On the 11th day of November, 1620 (old style), there was drawn on the lid of a chest on board of the Mayflower in Plymouth Harbor, and signed by forty-one of the principal men of the first band of Pilgrims, a platform of government known as the Compact, and which gave to these people the claim of being the first "signers" of this great and free United States of America.

The following is the text of the Compact, with the signers :

IN YE NAME OF GOD, AMEN.

We whose names are underwritten, the loyall subjects of our dread sovereigne Lord, King James, by ye grace of God, of Great Britaine, France and Ireland, King, defender of ye faith, etc, having undertaken for ye glory of God and advancemente of ye Christian faith, and honour of our King and countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, do by these presents solemnly, and mutualy, in ye presence of God, and of one another, covenant and combine ourselves togeather into a civill body politik for our better ordering and preservation and furtherance of ye end aforesaid, and by vertue heareof to enacte, constitute and frame such just and equall lawes, ordinances, acts, constitutions and offices from time to time, as shall be thought most meete and convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In Witnes whereof we have hereunder subscribed our names at Cap-Codd ye 11 of November, in ye year of ye raigne of our sovereigne Lord, King James of England, France and Ireland, ye eighteenth, and of Scotland ye fiftie-fourth, Ano Dom. 1620.

| | | |
|---|---|---|
| John Carver, | Edward Tilley, | Degory Priest, |
| William Bradford, | John Tilley, | Thomas Williams, |
| Edward Winslow, | Francis Cooke, | Gilbert Winslow, |
| William Brewster, | Thomas Rogers, | Edmund Margeson, |
| Isaac Allerton, | Thomas Tinker, | Peter Brown, |
| Myles Standish, | John Rigdale, | Richard Britteridge, |
| John Alden, | Edward Fuller, | George Soule, |
| Samuel Fuller, | John Turner, | Richard Clarke, |
| Christopher Martin, | Francis Eaton, | Richard Gardiner, |
| William Mullins, | James Chilton, | John Allerton, |
| William White, | John Crackston, | Thomas English, |
| Richard Warren, | John Billington, | Edward Dotey, |
| John Howland, | Moses Fletcher, | Edward Lister. |
| Stephen Hopkins, | John Goodman, | |

TRANSLATION OF GENESIS. By Dr. Pratt. Gen. 1, 3 : "Let there be volcanic action, and there was volcanic action. And it was re-distributed ; and it was developmental, the first formation."

Google

NAMES WE MISSED. It was intended that Maryland should be called "Crescentia," but Charles I changed it to "Terra Mariæ," in honor of his wife, and we made it "Mary's Land," hence Maryland; the home pronunciation being "Merrylon." William Penn wanted to call his State "New Wales," but afterwards decided upon "Sylvania," to which the king prefixed the word Penn. The territory on the west of Lake Michigan was to be called "Michigania," and that to the eastward of the Lake within the peninsula formed by lakes and waters of Michigan, Huron, St. Clair, and Erie, was to be called "Chersonesus." The territory through which the Rock River runs was to be called "Assenisipia," and that to the eastward in which are the sources of the two Miamis of the Ohio, the Wabash, the Illinois, the Miamis of the Lake, and the Sandusky rivers, was to be called "Metropotamia." The territory through which the Illinois river runs was to be called "Illinoia." The next territory joining to the eastward was to be "Saratoga," and that between the last and Pennsylvania, extending from the Ohio to Lake Erie, was to be "Washington.' All that region adjacent to which are the confluences of the Wabash, Shawnee, Tanisee, Ohio, Illinois, Mississippi, and Missouri rivers, was to be called "Polytamia." That territory farther up the Ohio river was to be called "Pelisipia." An exchange says, after remarks upon these names, "Verily, a watchful Providence seems to have guarded us from these afflictions."

---

COVERED WITH HAIR. Little Alice Elizabeth Doherty, who was born in Minneapolis, Minn., March 14, 1889, is covered with fine silken hair from four to twelve inches in length. When she was born the hair was about three inches long, and it has kept constantly growing until it has attained its present length. From below the eyes it hangs downward, and from above the eyes it grows upward, passing backward and mingling with the hair of her head, which is now two feet long.—*Courier-Journal.*

THE EARTH'S UMBRA. The earth's umbra is 857,000 miles in length. It varies about 14,000 miles on each side of this, that is more or less than these figures, on account of the variation of the earth's distance from the sun at different times of the year. The moon at stated intervals passes through the umbra and penumbra of the earth, and is thereby eclipsed.

"God makes himself known to all the world. He fills up the whole circle of the universe, but makes his particular abode in the center, which is the soul of the just."—*Cato.*

Google

DISCOVERED PAPYRI TO BE PUBLISHED. The important discovery of last spring of thousands of papyri at the site of a capital city in Egypt has created an earnest call for the translation and publication of some of the most valuable historical material. The committee of the Egpyt Exploration Fund has already published the new "Sayings of Jesus," and has begun the preparation of the first annual volume of about 300 quarto pages, illustrated with fac-simile plates, the contents of which will include, as now determined:

A fragment of the second or third century, containing most of the first chapter of Matthew's Gospel; a leaf containing the Acts of Paul and Thecla; portions of a Sapphic poem, probably by Sappho; fragments of Sophocles' "Œdipus Tyrannus"; fragments of Plato's "Republic"; fragments of Xenophon's "Hellenica"; fragments of Isocrates and Demosthenes, and of a lost comedy, about fifty lines; a part of an important treatise on metre, perhaps by Aristoxenus, the chief early authority on metres; much of a chronological work, with dates from 356 to 316 B. C.; a lengthy proclamation by Flavianus, prefect of Egypt under Hadrian; an interview between the Emperor Marcus Aurelius and a Magistrate of Alexandria; a roll giving a list of the quarters and streets of Oxyrhyncus, and of their guards, in the fourth century A. D.; and perhaps the portion of Thucydides, of the fourth century, recently found.

KLEIN'S FAMOUS PROBLEMS IN ELEMENTARY GEOMETRY. The Duplication of the Cube. The Trisection of an Angle. The Quadrature of the Circle. An authorized translation of F. Klein's Vorträge Uber Ausgewählte Fragen der Elementargemetrie Ausgearbeitet von F. Tägert. By Wooster Woodruff Beman and David Eugene Smith. 12mo. cloth; pp. 80. Ginn & Company, publishers, Boston, Mass. 1897. Price, 55 cents.

This book is a discussion of three famous problems as viewed in the light of modern research. The treatment of the subject is elementary, and a knowledge of the calculus is not necessary. Among the questions answered are such as these: Under what circumstances is a geometric construction possible? By what means can it be effected? What are transcendental numbers? How can we prove that $e$ and $\pi$ are transcendental? With the belief that an English presentation of so important a work would appeal to many who are unable to read the original, this translation has been made with the consent of Professor Klein. There is a historical survey of the attempts at the computation and construction of $\pi$. The integraph and the geometric construction of $\pi$. The transcendence of the number $e$. Cantor's demonstration of the existence of transcendental numbers.

Google

THE BOSTON MASSACRE, MARCH 5, 1770. The undersigned has in his possession one of the original pictures of the Boston Massacre. Over the top of the picture is this inscription: "The Bloody Massacre perpetrated in King St., Mar. 5th, 1770, by a party of the 29th Reg't." Under the picture is the following: "Engraved, Printed and Sold by Paul Revere, Boston." Also the following verses are underneath the picture:

"Unhappy Boston: see thy Sons deplore
Thy hallowed Walks besmeared with guiltless Gore,
While faithless P———n and his savage Bands,
With murd'rous Rancour stretch their bloody Hands,
Like fierce Barbarians grinning o'er their Prey,
Approve the Carnage and enjoy the Day.

"If scalding Drops from Rage from Anguish Wrung;
If speechless Sorrows laboring for a Tongue,
Or if a weeping World can aught appease,
The plaintive Ghosts of Victims such as these;
The Patriots' copious tears for each are shed,
A glorious Tribute which embalms the Dead.

"But know Fate summons to that awful Goal,
Where Justice strips the Murd'rer of his Soul,
Should venal C——ts, the scandal of the Land,
Snatch the relentless Villain from her Hand;
Keene execrations on this Plate inscribed,
Shall reach a Judge who never can be Bribed."

We are told that P———n stands for Preston. Can any one tell us who C——ts stands for?

L. W. C., Manchester, N. H.

---

BIBLICAL PRIZE VERSE. Joshua 1, 8, was cited as a prize verse, on a Sunday, recently, to a congregation in this city, on the conditions, that the first two boys who would call at the office of the proposer, the next morning and correctly repeat the verse by heart, would be presented each with a nice bound book. Suffice it to say that the next morning early his office was besieged with repeaters and *only* two of the number recited the verse correctly.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

Digitized by Google

## SUSAN SIMPSON AND STEPHEN SLOCUM.

Sullen swallows swiftly skimming,
Sunset's slowly spreading shade,
Silvery songsters sweetly singing
Summer's soothing serenade.

Susan Simpson strolled sedately,
Stifling sobs, suppressing sighs,
Seeing Stephen Slocum stately,
Stopped she, showing some surprise.

"Say," said Stephen, "sweetest sigher,
Say, shall Stephen spouseless stay?"
Susan, seeming somewhat shyer,
Showed submissiveness straightway.

Summer's season slowly stretches,
Susan Simpson Slocum she;
So she sighed some simple sketches,
Soul sought soul successfully.

Six Septembers Susan swelters,
Six sharp seasons snow supplied;
Susan's satin sofa shelters
Six small Slocums side by side.

---

ADAM'S APPLES. How many apples did Adam and Eve eat? Some say Adam 8 and Eve 2, a total of 10. But these figures must be wrong, because if Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason this way, that Eve 81 and that Adam 82, a total of 163. This is wrong again, because what can be clearer than if Eve 81 and Adam 812, the total would surely be 893. But if Eve 81 1st and Adam 812, would not the total be 1,623? Geo. Washington says Eve 814 Adam, and Adam 8124 Eve, and hence they disposed of 8,938. But if Eve 814 Adam, and Adam 81242 oblige Eve, hence this would totalize 82,056. But this does not seem correct, for Eve, when she 81812 many, and probably regretted much, and her companion, to relieve her sorrow, 812; theretore, Adam, if he 82814 Eve's depressed spirits, and hence both disposed of 82,626. But yet this quite large number does not express the correct answer. Now though all admit that Eve 814 Adam, Adam, if he 81281242 keep Eve company; therefore, the total must have been 81,282,056.

Google

## *A Letter Written by Jesus Christ.*

A copy of a letter written by Our Blessed Lord and Saviour Jesus Christ, found under a great stone sixty-five years after his crucifixion. London: Printed. Boston: Reprinted and sold by I. Thomas, near the Mill-Bridge.

A copy of a letter written by Our Blessed Lord and Saviour Jesus Christ, and found eighteen miles of *Iconium*, sixty-five years after the crucifixion, transmitted from the Holy City by a converted Jew; faithfully translated from the original Hebrew copy, now in possession of the Lady *Cuba's* family at *Mesopotamia*.

This letter was written by Jesus Christ, aad found under a great stone, both round and large, at the foot of the Cross, eighteen miles from *Iconium*, near a village called *Mesopotamia*; upon that stone was written and engraved *Blessed is he that shall turn me over*. All people that saw it, prayed to God earnestly, and desired he would make known to them the meaning of the writing, that they might attempt in vain to turn it over; in the meantime there came a little child, about six or seven years old, and turned it over without help, to the admiration of all the people that stood by, and under this stone was found a letter written by Jesus Christ, which was carried to the city of *Iconium*, and there published by a person belongiug to the Lady *Cuba*, and on the letter was written the Commandment of Jesus Christ, signed by the Angel *Gabriel*, ninety-eight years after our Saviour's birth.

A Letter of Jesus Christ.

Whosoever worketh on the Sabbath Day, shall be Cursed; I Command you to go to Church, and keep the Lord's Day holy, without doing any Manner of Work. You shall not idly mispend your Time in bedecking yourselves with superfluities of costly Apparel, and vain Dresses, for I have ordained it a Day of Rest. I will have that day kept holy, that your Sins may be forgiven you; you shall not break my Commandments, but observe and keep them, written with my own Hand, write them in your Hearts, and steadfastly observe, this was written with my own Hand, spoken by my own Mouth. You shall not only go to Church yourselves, but also your Man-Servants and your Maid-Servants, and observe my words and learn my Commandments; you shall finish your Labour every Saturday in the Afternoon by six of the Clock, at which Hour the Preparation for the Sabbath begins. I advise you to fast five Fridays in every Year, beginning with Good-Friday, and to continue the four Fridays immediately following, in Remembrance of the five bloody Wounds I received for all Mankind;

Google

you shall diligently and peaceably labour in your respective Vocations wherein it hath pleased God to call you. You shall love one another with brotherly Love, and cause them that are not baptized to come to Church and hear the holy Sacrament, viz. Baptism and the Lord's Supper, and be made Members thereof; in so doing I shall give you long Life and many blessings, and your Land shall replenish and bring forth Abundance; I will bring you many Blessings, and comfort you in the greatest Temptations, and surely he that doth to the contrary, shall be cursed and unprofitable. I will also send Hardness of Heart upon them, till I have destroyed them, but especially upon hardened and impenitent Unbelievers; he that hath given to the Poor, he shall not be unprofitable. Remember to keep holy the Sabbath-Day, for the seventh Day I have taken to rest myself, and he that hath a Copy of this Letter written with my own Hand, and spoken with my own Mouth, and keepeth it, without publishing it to others shall not prosper, but he that publisheth it to others, shall be blessed of me, and tho' his Sins be in Number as the Stars in the Sky, and he believe in this shall be pardoned, and if he believe not this Writing and my Commandments, I will send my Plagues upon him, and consume both him and his Children and his Cattle; and whosoever shall have a Copy of this Letter written with my own Hand, and keep it in their Houses, nothing shall hurt them, neither Pestilence, Lightning nor Thunder shall do them any Hurt: and if a Woman be with Child and in Labour, and a Copy of this Letter be about her, and she firmly put her Trust in me, she shall safely be delivered of her Birth. You shall have no News of me, but by the Holy Spirit, till the Day of Judgment. All Goodness and Prosperity shall be in the House where a Copy of this Letter shall be found.

We reprint this old tract as a curiosity. (It bears no date. It bears on its face a fraud.) But we reprint it verbatim et punctatim.

---

SCIENCE IN THE NEW CHURCH. Dr. Edward Cranch, Ph. B., thus renders a passage from the "Xenia" of Goethe and Schiller:

"'What is Science, rightly known?'
'Tis the force of Life alone:
Life canst thou engender never,
Life must be Life's parent ever."

TRANSLATION FROM A SURINAM New Testament. Four verses.

1. But when Jesus see the people, he go after one mountain-top, he go sit down, and them disciples for him come close by after him.

2. And he open his mouth. and learn them, and talk.

3. Good is it for them, these the pretty in heart, because God's country is for them.

4. Good is it for them, these the sorry in heart, because heart for them so cheery.

Google

# *The Death of King Solomon.*

A LEGEND OF THE JEWISH RABBIS.

(Vol. XV, p. 186.) A "MASON" asks for this poem and therefore we reprint it as versified by Owen Meredith.

King Solomon stood in his crown of gold
  Between the pillars : before the altar
In the House of the Lord. And the King was old
  And his strength began to falter,
So that he leaned on his ebony staff,
Sealed with the Seal of the Pentegraph.

All of the golden fretted work,
  Without and within so rich and so rare,
As high as the nest of the building stork,
  Those pillars of cedar were ;
Wrought up to the brazen chapiters
Of the Sidonian artificers.

And the King stood still as a carven king,
  The carven cedarn beams below,
In the purple robe, with his signet-ring,
  And his beard as white as snow,
And his face to the Oracle, where the hymn
Dies under the wing of the Cherubim.

The wings fold over the Oracle,
  And cover the heart and eyes of God ;
The Spouse with pomegranate, lily, and bell,
  Is glorious in her abode ;
For with gold of Ophir and scent of myrrh
And with purple of Tyre, the King clothed her.

By the soul of each slumberous instrument
  Drawn soft through the musical, misty air,
The stream of the folk that came and went,
  For worship and praise and prayer,
Flowed to and fro, and up and down,
And round the King was his golden crown.

Google

And it came to pass as the king stood there,
And looked on the house he had built with pride,
That the hand of the Lord came unaware,
And touched him, so that he died,
In his purple robe, with his signet-ring,
And the crown wherewith they had crowned him king.

And the stream of the folk that came and went
To worship the Lord with prayer and praise,
Went softly ever, in wonderment,
For the King stood there always ;
And it was solemn and strange to behold
The dead king crowned with a crown of gold.

For he leaned on his ebony staff upright ;
And over his shoulders the purple robe :
And his hair and his beard were both snow white ;
And the fear of him filled the globe,
So that none dared touch him, though he was dead,
He looked so royal about the head.

And the moons were changed and the years rolled on,
And the new king reigned in the old king's stead,
And men were married and buried anon ;
But the king stood, stark, and dead ;
Leaning upright on his ebony staff ;
Preserved by the Sign of the Pentegraph.

And the stream of life as it went and came,
Even for worship and praise and prayer,
Was awed by the face, and the fear and the fame
Of the dead king standing there ;
For his hair was so white, and his eyes so cold,
That they left him alone with his crown of gold.

For King Solomon stood up, dead in the House
Of the Lord, held there by the Pentegraph,
Until out from a pillar there ran a red mouse,
And gnawed through his ebony staff ;
Then, flat on his face, the King fell down —
And they picked from the dust a golden crown.

Google

## *Solomon's Seal.*

BY W. W. BAILEY.

(Vol. XV, p. 186.) A "MASON" desires the poem on "Solomon's Seal," and we herewith reprint the same:

In Eastern stories we are often told
Strange things of Solomon, that king of old,
And how the spirits of the "vasty deep,"
Beneath his seal forever went to sleep —
Inclosed in flower-pots of earthen-ware,
With little breathing-room, or space to spare.

We all remember, rising from the foam,
The genius rescued from his narrow home
By luckless fisherman, who within his net,
Has caught this frisky and most generous pet.
His form increases to our very sight,
Like some huge mushroom, in a single night.

We often find, upon the forest way,
The Seal of Solomon, in modern day,
Impressed, who knows for what mysterious need?
Upon the rootlet of a simple weed —
A modest plant, without pretense or pride,
Still vainly seeking 'neath the rocks to hide.

Perhaps the blossom, if it wished to tell,
Could tinkle stories from its tiny bell;
Perhaps, if reckless of the fisher's fate,
We broke the seal, repenting when too late,
Our daring deed a genius might upraise,
To cause a tumult in these latter days.

We do not know how came the signet here
Of Israel's king, impressed from year to year,
Nor do we dare with impious word to seek
The mystic legend of the floweret meek.
It is enough to recognize the seal —
Some other pilgrim will its cause reveal!

---

A SPELLING LESSON. Blizzard, Wizard, Gizzard, Lizard, Izzard, Hazard. Mississippi; scissors; assassins; dispossesses; Llewellyn, until, till; bowwow, powwow; shellac, skillless; syzygy; vacuum, coccyx; ticdoloureux; Memnon. Albuquerque, Wytopilock, Xerxes.

Google

PROBLEMS. 1. Find two numbers whose sum, product, and sum of their squares shall be equal to each other.

2. Find two numbers whose sum, product, and difference of their squares shall be equal to each other.

3. Find two numbers whose product equals the difference of their squares, and the sum of their squares equals the difference of their cubes.

4. Find the side of a cube which contains as many units of volume as there are linear units in its diagonal.

THE OPEN COURT. Devoted to the Science of Religion. Monthly. Dr. Paul Carus, editor; T. J. McCormack, assistant editor; E. C. Hegeler and Mary Carus, associate editors. 324 Dearborn Street, The Monon, Chicago. $1.00 annually: octavo in form; 64 pages.

AN ASYMPTOTE. (Mathematical.) A line which approaches nearer to some curve than any assignable distance, but though infinitely extended, would never meet it. Asymptotes may be straight lines or curves A rectilinear asymptote may be conceived as a tangent to the curve at an infinite distance.—*Webster.*

(A Pauline asymptote.) "Ever learning, but never coming to a knowledge of the truth"—*II Timothy* III, 7.

A VALENTINE. The following valentine was written by an elderly gentleman to his sweetheart:

Methinks, loved one, when you and I are parted,
If you will still remain true and loving-hearted,
Should death's mysterious veil be drawn between,
Sometimes will you tenderly think of what has been?

Enjoy your busy hours; life is too real;
Let your love be true and let your heart be leal;
Our love with all its beauty, fond, though fleet,
Is kept in remembrance of a past so sweet.
Soft down the hills the evening breeze comes sighing,
Endearing charms of golden daylight dying;

But through darkening skies the stars break slowly,
While nature's throbbing heart in slumber holy,
A dream and a forgetting of one only;
Loved dear, methinks your heart still true, though lonely.
Completeness and sweetness, happily blended,
Our osculations were always splendid,
Those tokens of love and friendship sweet solace impart:
They're cherished in the mind and treasured in the heart.

Google

SEVEN DIFFERENCES = 1. The following seven decimals are the differences of the cube roots of the first eight consecutive digits and sum equal to 1. How many more differences in regular order will sum 2 ? How many, 3 ? and so on.

.2599210
.1823286
.1451515
.1225748
.1071547
.0958106
.0870588

Sum, 1.

MAGNA CHARTA. (Vol. XV, p. 256.) In answer to "M. A. H.," the following title has been received :

"A. D. 1215. Magna Carta Regis Johannis. With the seals of the Kings Securites to Magna Charta and Shields of ye Barons in Arms. Fac simile by *express permissi on* from the original Document in the British Museum. London, Published by Chatto & Windus, 74 and 75 Piccadilly."

MATHEMATICS, No. 1. Publications of the University of Pennsylvania. "Contributions to the Geometry of the Triangle" is the title of the first of the mathematical papers, being the 34th of the series of the University publications. This contribution is by Prof. Robert Judson Aley, in the chair of Mathematics of that University. Octavo, pp. 32, with folding plate of diagrams. This mathematical paper was a par tof requirements for degree of the Doctor of Philosophy. Received from the author.

ORMSBY'S GEO-HELIO-EPHEMERIS ALMANAC, BUSINESS AND WEATHER GUIDE. For 1898. Illustrated. Paper, 50 cents; cloth, $1.00. Pyramid and Cube University, Temple of Light, Chicago. Containing practical information for the family, farmer, teacher, preacher, trader, traveler, physician, surgeon, sailor, student, astronomer, and astrologer ; lessons for young and old, relating to life, health, business and education. Simple, neat, compact. Illustrating the future one year in advance. 169 Jackson Street, Chicago. F. E. Ormsby.

COLUMBIA CALENDAR, 1898. Pope Manufacturing Company, Hartford, Conn. Useful little memorandum Pad makes it a welcome annual visitor. Sent on receipt of five two-cent stamps, safely packed.

Google

## GENERAL STARK BIBLIOGRAPHY — ADDENDA.

(OCTOBER, 1887, PAGE 347.)

LODGE, HENRY CABOT (AND THEODORE ROOSVELT). Hero Tales of American History. Ceneral Stark at Bunker Hill and Bennington. Cloth ; pp. 335. Boston, 1895.

MCHUGH, (REV.) RICHARD J. The Hero of the Hills. A Tribute to John Stark. Pronounced before the New Hampshire Club, in Boston, Mass. Published in the "Poems and Prose Works of Rev. Richard J. McHugh," edited by Denis Augustine Holland. Pages 191-201. Manchester, N. H., 1896.

WITHERELL, J. Letter of Judge Witherell to General John Stark, dated Detroit, Mich., 26th May, 1811. In *Farmer's Monthly Visitor*, Vol. XIII, August, 1853 (p. 247). Manchester, N. H., 1853.

---

THE EARTH (NOT-A GLOBE) REVIEW. A record of scientific information ; and the journal of the Universal Zetetic Society. Quarterly. Its motto—For God and Truth, as found in Nature, and taught in His Word. The propagation of knowledge relating to Natural Cosmogony in confirmation of Holy Scriptures, based upon practical investigation. "Prove all things ; hold fast that which is true."–PAUL. In its fourth volume. Address John Williams, 96 Arkwright Street, Nottingham, Eng.

PROPHETIC MYSTERY, OR THE MAN WHO LIVES IN HELL. This is a pamphlet copyrighted by Theophilus Williams, 1897. Illustrated with cuts and plates, 56 pages, octavo ; price, postpaid, ten cent. Address Sulih-po-eht Publishing Co., 580 Park Avenue, Chicago, Ill. The hypenized word is "Theophilus" reversed. The pink-colored cover : "HUMANITY sits on the horse representing PRINCIPAL which to me is CHRIST, not a PERSON bnt the GOLDEN RULE. Revelation XIX, 19-21 is an allegory while my stories are facts : my experience. Christ's kingdom gained by voting as we pray. 1896 — 1906 — 1916 — 1636. Introduction, fruition, perfection. Universal coöperate commonwealth. By Sulih-po-eht, the Wanderer." Given to Theophilus, Private Secretary to Sulih-Po-Eht, by the gentle spirit of Light, OUINA.

THE KOSMOS. A monthly magazine for the student, of vital and race-interest from a psychological standpoint. $1.00 a year. Illusrrated Egyptian cover. Vineland, N. J.

THE NEW RACE. A monthly magazine for peace, health, and happiness. $1.00 a year. Organ of American Health Congress, and the Tokalon Club. 134 Lake Street, Chicago, Ill. Finely illustrated.

Google

FREEDOM. F. Monroe sends us the following stanzas, written by "B. R. W." in 1865, and never before printed, and wants to preserve them, and we comply :

From amidst the waving foliage of the tree of liberty
A trumpet voice exclaimeth, let all mankind be free ;
It echoes through the branches, and the birds upon its boughs
Sing the glorious song of freedom when they make their morning [vows.

From amidst the withered branches of the old palmetto tree
A still-small voice now whispers, give none to slavery ;
But a scion's been engrafted in that time-honored tree,
And its name is fair Columbia, a daughter now that's free.

A few more scions engrafted, and the tree again will bloom,
And the slavish sap within its trunk be buried in the tomb ;
Then the birds upon its branches their freedom songs will raise,
And the nation join in chorus and give to God the praise.

A Yoga is one whose mind is freed from all earthly bonds ;
Who feels in lands no interest, not even in gold, or yet in stone,
But stands on such a pinnacle, with all the senses under foot ;
He finds repose alone in inner thought, seeing the soul, and is content.

PHENOMENAL WORDS. A correspondent sends in these words and asks to have them explained. We shall have to refer him to the "Unabridged." We have not the space now to print the definitions.

Aerolites, Avalanches, Cataclysms, Catastrophes, Cyclones, Disasters, Earthquakes, Glaciers, Hailstorms, Icebergs, Landslides, Mælstroms, Tidal-Waves, Tornadoes, Upheavals, Volcanoes, Whirlpools.

ARITHMETIC IN VERSE. Nicholas Hunt published, in 1633, "The Hand-Maid to Arithmetic Refind." Here are some of the rules in it.

"Adde thou upright, reserving every tenne,
And write the digits downe all with thy pen.

Subtract the lesser from the great, noting the rest,
Of ten to borrow you are ever prest.

To pay what borrowed was think it no paine,
But honesty redounding to your gaine."

Google

THE POT OF BAKED BEANS. "WILLISTON" asks for the poem, "The Pot of Baked Beans," and we reprint it:

O how my heart sighs for my own native land,
Where potatoes and squashes, and cucumbers grow,
Where cheer and good welcome are always at hand,
And custards and pumpkin pies smoke in a row;
Where puddings, the visage of hunger serenes,
And what is still dearer — the pot of baked beans.

Let Maryland boast of her dainties profuse,
And large watermelons, and cantelopes fine,
And turtles and oysters, and terrapin stews,
And soft clams high zested with brandy and wine;
Ah! neither my heart from my native land weans,
Where smokes on the table, a pot of baked beans.

The pot of baked beans! with what pleasure I saw it,
Well seasoned, well porked, by some rosy-faced dame,
And when from the glowing hot oven she'd draw it,
Well crisped, and well browned, to the table it came;
O! give me, my country, the land of my teens,
Of the dark Indian pudding, and pot of baked beans.

The pot of baked beans! Ah! the muse is too frail,
Its taste to discant on — its virtues to tell;
But look at the sons of New England so hale,
And her daughters so rosy — 'twill teach thee full well;
Like me, it will teach thee to sigh for the means
Of health, and of rapture — the pot of baked beans.

---

THE EGYPTIAN TRINITY according to the light of their experience:

I have given thee thy *Spirit* from the eternal ocean of Fire.
I have given thee thy *Soul*, which is thy mind.
I have given thee thy force, *Body* or house for them to dwell in.

---

PROBLEM. Daniel Adams' "Scholar's Arithmetic," 1802, contains the following example:

As I was going to St. Ives, I met seven wives,
Every wife had seven sacks, every sack had seven cats,
Every cat had seven kits; kits, cats, sacks, and wives,
How many were going to St. Ives?

Google

# JAMES ROGERS of Londonderry and JAMES ROGERS of Dunbarton.

BY HON. JOSIAH H. DRUMMOND, PORTLAND, ME.

It has been quite generally assumed that James Rogers, who was one of the earliest settlers of Londonderry, was the same man as James Rogers, who was one of the earliest settlers of Dunbarton and the father of Col. Robert Rogers "the Ranger;" but the records show the contrary. It is the purpose of this article to give so much of the history of each as to show that there were two of the same name and give some account of their families.

## I. JAMES ROGERS OF LONDONDERRY.

Among the Scotch-Irish who in 1717 petitioned for a plantation in New Hampshire, were Hugh and James Rogers.

This petition being denied, John Wheelwright, Oct. 20, 1719, gave the Scotch-Irish a deed of a tract of land ten miles square, called Nutfield. (N. AND Q., Vol. XV, p. 174.)

One-half a lot was laid out to James Rogers, July 14, 1721, with an interest in the undivided lands. William Campbell sold to James Rogers of Billerica thirty acres of land in Nutfield, March 8, 172½. (Bk. 17, p. 316.)

On June 21, 1722, the State granted to John Moore and others

(subject to the claims of the Province of Massachusetts Bay and those claiming under that authority) one hundred and sixteen shares to persons named in a schedule annexed, (with 850 shares additional to some of them) and on the same day the proprietors admitted eight others with one share each, and granted to Gov. Shute and Gov. Wentworth a house lot and 500 acres each. This grant is known as the charter of Londedonrry.

In this schedule, James Rogers is put down for one-half a share, and "Wm. Cambel" for one share; but Hugh Rogers is not named. (N. H. State Papers, Vol. XXV, pp. 272-277.)

I give memoranda of deeds showing the continuous residence of James Rogers in Londonderry up to the time of his death.

July 20, 1727, James Rogers of Londonderry conveyed to James Calderwood half a lot of land in Londonderry, and his wife joins to release dower.

James Rogers of Londonderry and Jean, his wife (but she did not sign) are named in deed dated Oct. 10, 1732, as conveying to William Dickey land in Londonderry described as "part of mendment and addition lands" * * "and one-half of meadow land out to James Rogers and James Gilmore." (Book 19, p. 1.)

And on the fifteenth of the next January, he conveyed one half of the Leverett meadow in Londonderry. (Book 19, p. 260.)

By deed dated Dec. 30, 1736, James Rogers of Londonderry, yeoman, conveyed to Samuel Allison, land in L., "being part of a larger tract of land laid out to me as a proprietor of said Londonderry." His wife, Jean, joined to release dower.

Other deeds of James Rogers *of Londonderry*, in several of which his wife, Jean, joined are dated Dec. 21, 1739, (Bk. 42, p. 330); July 31, 1749, (Bk. 39, p. 260); July 31, 1749, (Bk. 39, p. 261); April 4, 1749, (Bk. 46, p. 128); Aug. 3, 1749, (Bk. 38, p. 283); and May 24

Digitized by Google

1751, ("being part of my second division mendment and addition"), (Bk. 39, p. 251).

On Feb'y 3, 174$\frac{4}{7}$, James Lindsay, blacksmith, of Londonderry, (his wife Margaret joining to release dower) conveyed to James Rogers of L., yeoman, all rights in common lands as proprietor. (Bk. 34, p. 117).

[In 1722 schedule, James Lindsay is credited with one share.]

July 23, 1751, Abraham Cochran conveyed to James Rogers of Londonderry land in L., "laid out to the right of Henry Greene" (who had one share in 1722). (Bk. 38, p. 467.)

James Rogers of Londonderry conveyed to Thomas Burnside sixty-three acres of land in L. This deed was dated Dec. 2, 1754, but was not acknowledged till Sept. 17, 1755, two days after the date of his will, five days before his own death and twelve days after the death of his wife. (Bk. 47, p. 206.)

James Rogers of Londonderry took the oath of allegiance in 1727; signed the "Proposals for Peace" in the famous church dissension in 1737, and served on various committees in town affairs.

The surname of his wife is not known; she died Sept. 5, 1755, aged 62, and he, Sept. 22, 1755, aged 69; his older brother, Hugh, survived him, dying March 4, 1763, aged 80, and his wife (also named Jean) Feb'y 28, 1756, aged 63.

The children of James and Jean Rogers, as given in the Londonderry record, were:

2. Martha[2], b. May 3, 1723; m. Robert McClure.
3. Thomas[2], b. July 7, 1724.
4. William[2], b. Sept. 15, 1726.
5. John[2], b. June 25, 1729.
6. James[2], b. Feb'y 22, 173$\frac{1}{2}$; d. young.

But his will shows that he had others, viz.:

7. Margaret[2], b. ; m. Samuel Thompson.
8. Mary[2], b. ; m. Joseph Scobey.
9. Jean[2], b. ; m. William Morrison.
10. Esther[2], b. ; m. Samuel Huston.

Google

It is also quite certain that Samuel Rogers, who died July 4, 1755, aged 16, and was buried near James and Jean, was their son.

James[2] is not mentioned in the will and undoubtedly died young.

The order in which the daughters are named in the will, indicates that Margaret, Mary and Jean were older than Martha.

His will, dated September 15, 1755, gives small legacies to several parties, and then divides the residue into eight parts, and gives one-eighth each to son, Thomas; son, William; son, John; son, Samuel Thompson, and wife, Margaret; son, Joseph Scobey, and wife, Mary; son, William Morrison, and wife, Jean; son, Robert McClure, and wife, Martha; and Esther Rogers. (Vol. XIII, p. 406.)

On Feb'y 6, 1759, Thomas Rogers of Chester, William Rogers, John Rogers, Samuel Thompson, Margaret Thompson, Joseph Scobey, Mary Scobey, William Morrison, Jean Morrison, Robert McClure, Martha McClure, Samuel Huston and Esther Huston, "all of Londonderry, yeomen and spinsters," conveyed to Hugh Gregg the half lot which James Rogers bought of William Campbell; and Elizabeth Rogers, wife of Thomas, Jeanet, wife of William, and Jean, wife of John, join to release dower. (Bk. 100, p. 149.)

The deed shows that the "James Rogers" of Billerica to whom Campbell conveyed was the same James Rogers who was an original proprietor of Londonderry.

Robert McClure, who married Martha[2], was born in Ireland in 1788, and came to this country in his ninth year with his father, Richard, who was a ruling Elder in Rev. Mr. Morehead's church in Boston; they had a son, James, who marrried Mary Nesmith of Londonderry, "and they were my great grand-parents." (MSS. of A. B. Otis.)

Samuel Huston, who married Esther[2] (as his second wife), was one of the original proprietors of Belfast, Maine. He moved there in

Google

1771, and spent the rest of his life there, dying in 1819. (Williamson's Belfast, p. 96.)

*John* is the only other child of James, whose family I have even partially traced. He was well known as "Lieutenant Rogers;" he married Jean Ewins, daughter of James; he settled first in Londonderry, but moved to Acworth in 1768; he died in 1776 of "camp fever" contracted in bringing home Robert McClure from the continental army; his widow died in 1798.

Children born in Londonderry and Acworth:

James[3], b. June 5, 1754.
Jonathan[3], b.
John[3], b.
Agnes[3], b. ; m. Abner Gage.
Samuel[3], b.
Peter[3], b.
Baptiste[3], b.
Susanna[3], b. ; m. Joseph Hemphill.
Hannah[3], b.
Elizabeth[3], b. ; m. Stephen Thornton.
Esther[3], b. ; m. (1) Benjamin Hobbs;
(2) George Clark;
(3) M. Temple.

These names are not given in the order of births.

His will (d. Nov. 11, 1776, p. Jan'y. 1777) mentions "deare wife"; "two eldest daughters, Agnes and Elizabeth"; "two eldest sons, James and Jonathan"; and "the rest of my children."

Administration on estate of Jean Rogers, late of Ackworth, granted to Jonathan and John Rogers, Oct. 9, 1798.

Will of James Ewins (d. May 1, 1780, p. Aug. 29, 1781) mentions

Google

daughter, Jeane Rogers and her husband, John Rogers, and gives to "grandson, John Rogers, one lot of land which I bought in Ackworth." (Vol. XXVI, p. 170.)

*James*[3], son of Lt. John, married, August 16, 1784, Mary Markham, daughter of Joseph and Mehitable [Spencer] Markham, born April 21, 1768; he died June 5, 1819, and she Aug. 8, 1842.

Children, born in Ackworth.

Jonathan[4], b. Nov. 18, 1785.
John[4], b. Dec. 21, 1786.
Joseph[4], b. Mar. 15, 1788.
Nancy[4], b. Feb'y 4, 1789; d. Feb'y 3, 1813.
Tamsen[4], b. Jan'y 2, 1791.
Ralph[4], b. Dec. 25, 1792.
Samuel[4], b. Dec. 26, 1794.
Mary[4], b. Dec. 28, 1796; d. Aug. 6, 1818.
Lucy[4], b. Feb'y, 1798.
Drusilla[4], b. Aug. 3, 1800; d. Mar. 1, 1815.
Teressa[4], b. Mar. 11, 1803.
Ann[4], b. June 1, 1806.
Eliza[4], Sept. 1, 1808.

*Jonathan*[3], son of Lt. John, married twice: (1) Polly Maes, by whom he had Polly[4]; (2) Elizabeth Rogers (?), by whom he had Maes[4], Ephraim[4], Nancy[4], and Alvah[4].

*John*[3], son of Lt. John, married Polly, daughter of Daniel Reynolds; he is said to have moved to Lempster, but died in Lexington, Mass., Sept. 2, 1832; they had Daniel[4] (d. young), Maria[4], Hannah Ophelia[4], John Adams[4], Eliza Jane[4] (d. young), Melvina Bardwell[4], Stephen Reynolds[4] (b. Jan'y 24, 1813), Susan Hemphill[4] (b. Feb'y 28, 1814), Harriet Eliza[4], and Daniel[4] (d. young).

*Samuel*[3], son of Lt. John, is said to have married Anna Dodge of Syracuse, N. Y., and that he died there, leaving one son, Charles.

Google

II JAMES ROGERS OF DUNBARTON.

The first mention which I find of this JAMES ROGERS (and it is sufficient for the main purpose of this paper) is in the deed by which Zaccheus Lovewell of Nottingham conveyed, November 24, 1738, to James Rogers *of Methuen*, Mass., husbandman, land on westerly side of Suncook township, part of grant to said Lovewell and others, soldiers under Capt. John Lovewell. (Bk. 38, p. 20.)

This grant was made by Massachusetts, June 19, 1735, to Capt. John Eastman's river, and was called Gorhamtown.

James Rogers in 1739 moved with his family to this lot and lived there till April, 1748, when he was driven away by the Indians and his improvements destroyed.

Later in 1748, Rev. David McGregor, John Stark, Archibald Stark and three others of "Amos Ceeg," thirty-three others of Londonderry, (among whom were James Rogers, Joseph Scobey and Matthew Thornton), six others of Chester, six of Haverhill, two of Kingston, and eight of Litchfield petitioned the Masonian Proprietors for the grant of a township, six miles square.

(N. H. State Papers, Vol. XXV, p. 187.)

On the eighth of October, 1748, these petitioners were authorized to make a survey, but on the twelfth they were notified that their grant must be second to that of John Goffe. (*Ibid*, 188.)

On the twenty sixth of the same month, James Rogers, "now resident in Bow," ahd James Pudney, now resident in Pennicook," by their Attorney, represented to the Proprietors, that whereas said James Rogers, and six sons, David, Samuel, James, Robert, Richard and John, the said Joseph and six sons, John, Joseph, William, Henry, Asa and Obadiah, had purchased a lot of land, 2190 acres, and had improved jointly about 98 acres of meadow and about 100 acres of up land and "had two dwelling-houses, two, barns and two orchards,"

Digitized by Google

the houses "built about nine years past": and that "in April last ye Indians burnt and destroyed said houses and barns and cut down ye orchards, and killed a heifer and a steer belonging to said James Rogers," etc., "wherefore (referring to deed from Lovewell) they prayed to be included as fourteen persons among the grantees and the 2190 acres assigned to them as their full share." (*Ibid.*)

However, others claimed a part of the 2190 acres, claimed by Rogers aud Pudney. (*Ibid*, 192.)

On Dec. 17, 1748, the Proprietors granted a township to the petitioners, among them;

James Rogers of Londonderry, who had No. 10, R. 4, and the north half of No. 1, in the same range.

James Rogers of Bow, who had No. 7, R. 6, and the north half of No. 6, R. 5.

Joseph Pudney of Pennicook, who had No. 6, R. 6, and the north half of No. 6, R. 5.

"And the eldest sons of said Joseph Pudney and James Rogers, both one share equally," and they had No. 8, R. 6, and the south half of No. 8, R. 5. (*Ibid*, pp. 198-208.)

Some of the grantees having forfeited their shares, the tract was regranted March 2, 1752, among others to James Rogers of Londonderry * * * * and "to Joseph Pudney, James Rogers and their eldest sons for one right, all living on the tract of land hereby granted," etc. (*Ibid*, p. 205.)

On Jan'y 1, 174$\frac{8}{9}$, James Rogers of Londonderry conveyed to James McGregor all his right in this township. (Bk. 38, p. 175.)

On June 10, 1752, Joseph Pudney of Starkstown conveyed to James Rogers of Starkstown his one-half of lot 6, R. 5; and by another deed on the same day "all our possessions" (described in detail). (Bk. 43, pp. 124-125.)

Google

And on same day Rogers conveyed land in Starkstown to Pudney. (Bk. 41, p. 477.)

On April 7, 1852, Matthew Thornton of Londonderry, and on the next day James Ewins of L. conveyed land in Starkstown to "James Rodgers of Starkstown."

As James Rodgers went from Methuen, Mass., in 1739, to Starkstown (now Dunbarton) with his six sons, it is quite probable that his children, or some of them, were born in Methuen. He lived in S. till his death, except about a year when he lived in Bow. He was accidentally shot and killed late in 1752, or early in 1753; his widow, Mary, was appointed administratrix on his estate, June 25, 1753. (Vol. XIII, p. 67.)

Their children were Daniel, Samuel, James, Robert, Richard, John and Catharine.

*Daniel* removed to Dunbarton; he was appointed chairman of a committee of the proprietors, Dec. 29, 1773.

*Samuel* settled in Bow, about 1758.

*Robert* was the celebrated "Ranger," who did great service in the French and Indian war; in the Revolution he became a loyalist and went to England in 1777; in 1778, he was banished from New Hampshire by an act of the Legislature; and on Mar. 4, 1778, his wife was divorced from him by the same authority; he died in England about 1800; his son Arthur (his only child so far as I have ascertained) "lived with his mother many years on the family farm near Concord," and died in Portsmouth, in 1841. In a deed dated in 1754, Robert is described as of Merrimac, and in one in 1762 as of Portsmouth.

*Richard* was also in the "Ranger" service; he was First Lieutenant under his brother Robert in 1756, and was sent to Boston with despatches; later in the same year, Richard was appointed Captain of a second company of Rangers, which did efficient service during

Google

that fall and winter; he was later stationed at Fort William Henry and died there of small-pox a few days before it was attacked by the French and Indians ; his brother (Major Robert) in his diary says, that after th ecapture of the Fort, Richard's body was dug up and scalped.

*James* was also in the service as a " Ranger;" he was Ensign in one of the new companies formed in 1756; was in the famous expedition to Fort George, in Jan'y, 1757, under Major Robert, his brother; was promoted to a captaincy, and in a letter, dated in 1775, Major Robert speaks of him as " Colonel."

Deeds (B. 59, p. 486, and B. 61, p. 547) show that in 1760 and 1761, he was at Starkstown ; but May 6, 1760, he purchased land in Londonderry (B. 61, p. 549) and soon moved there, for in deeds dated March 24, 1762, and July 7, 1762, he is described as of Londonderry. (B. 64, pp. 502, 529.)

And on Dec. 10, 1762, James Rogers of Londonderry conveyed to Robert Rogers of Portsmouth, land in Suncook conveyed to James Rogers of Starktown by Abraham Kimball, by deed dated March 2, 1761, and recorded in Book 61, p. 547. (B. 70, p. 311.)

He married Margaret, daughter of Rev. David McGregor, and had born in Londonderry (as shown by the records):

David, b. Nov. 7, 1762.

James, b. Nov. 22, 1764; d. young.

Whether he had other children or not I have not ascertained. He is said to have moved to Kent, now Londonderry, Vermont, in 1774. I have given this detailed account of James Rogers because it has been assumed that he belonged to the Londonderry family.

There is no occasion to recapitulate the evidence to satisfy the reader that the original James Rogers of Londonderry and the first James Rogers of Starktown (Dunbarton) were two different men.

Google

## *Bibliography. Differential and Integral Calculus.*

DIFFERENTIAL AND INTEGRAL CALCULUS .Will you give us a list of some of the works on the calculus ? What work is the most suitable for one who has scarcely any knowledge of this branch of the mathematical sciences ? A. A. G.

Here are those that adorn our library, One must plow slow and rest often, and gaze into space while he is reasoning from any calculus.

BAYMA, JOSEPH. Infinitessimal Calculus. Differential and Integral Pp. 283. San Francisco, 1889.

BÉZOUT STEPHEN. Differential and Integral Calculus, or the Doctrine of Fluxions. Pp. 195. Cambridge, 1824.

BUCKINGHAM, C. P. Method of Final Ratios, commonly called the Method of Limits. Pp. 34. Chicago, 1879.

BUCKINGHAM, C. P. Differential and Integral Calculus, on a new method, founded on the true system of Sir Isaac Newton, without the use of infinitessimals or limits. Pp. 394. Chicago, 1880.

CHURCH. ALBERT E. Differential and Integral Calculus. Revised edition, containing the elements of the Calculus of Variations. Pp. New York, 1870.

COURTENAY, EDWARD H. Treatise on Differential and Integral Calculus, and on C alculus of Variations. Pp. 501. New York, 1857,

DAVIES, CHARLES. Differential and Integral Calculus. Second edition. Pp. 283. New York, 1838.

DE MORGAN, AUGUSTUS. Calculus of Functions. (Pp. 305-389, Vol. II.) Encyclopædia of Pure Mathematics. (Encyclopædia Metropolitana.) Quarto. London, 1847.

DE MORGAN, AUGUSTUS. Differential and Integral Calculus. Pp. 785. London, 1842.

DOCHARTY, GERARDUS BEEKMAN. Analytical Geometry and Diff erential and Integral Calculus. Pp. 306. New York, 1865.

Google

EDDY, HENRY T. Method of Integrating the Square Roots of Quadratics. Pp. 733-747. Report of the Regents of the State of New York. P. 733. Albany.

EMERSON, W. Doctrine of Fluxions and their application and use in Mathematics and Philosophy. Pp. 430. London, 1857.

GREENE, WILLIAM B. Theory of the Calculus. Pp. 90. Boston, 1870.

GREENE, WILLIAM B. Explanation of the " Theory of the Calculus." Pp. 12. Boston, 1870.

HALL, T. G. Calculus of Variations. (Pp. 209-226, Vol. II.) Colculus of Finite Difierences. (Pp. 227-304, Vol. II.) Encyclopædia of Pure Mathematics. (Encyclopædia Metropalitana.) Quarto. London, 1847.

HIRSCH, MEYER. Integral Tables, or a Collection of Integral Formulæ. Translated from the German. Pp. 279. London, 1879.

HUTTON, CHARLES. The Doctrine of Fluxions. Course of Mathematics, Vol. II, Pp. 304-352. Third American edition. Revised by Robert Adrain. New York, 1822.

HYDE, E. W. Directional Calculus, based on the methods of Hermann Grassmann. Pp. 247. Boston, 1890.

HYMERS, J. Treatise on the Integral Calculus, containing the integration of one variable; also the theory of definite integrals and of elliptic functions. Third edition. Pp. 300. Cambridge, 1844.

HYMERS, J. Treatise on Differential Equations, and the Calculus of Finite Differences. Pp. 238. Cambridge and London, 1839.

JOHNSON, W. WOOLSEY (AND J. MINOT RICE). New Method of Obtaining the Differentials of Functions with especial reference to the Newtonian Conception of Rates or Velocities. Pp. 14. Communicated to Am. Academy of Arts and Sciences. Cambridge, 1873.

JOHNSON, W. WOOLSEY (AND J. MINOT RICE). Differential Calculus, founded on the Method of Rates or Fluxions. Pp. 66. New York. Examples in the Integral Calculus, compiled for the use of the United States Naval Cadets. Pp. 45. Washington, D. C., 1874.

Google

LEVY, A, Differential Calculus. (Pp. 771-843, Vol. I.) Integral Calculus. (Pp. 1-208, Vol. II.) Encyclopædia of Pure Mathematics. (Encyclopædia Metropolitana.) Quarto. London, 1847.

LYLE, JOHN NEWTON. The First Differential Coefficient. The preface and first three chapters to an unpublished work on Differential and Integral Calculus. Pp. 36. St. Louis, 1872.

LOOMIS, ELIAS. Analytical Geometry and the Differential and Integral Calculus. Fourth edition. Pp. 278. New York, 1857.

MAGUIRE, JAMES. The Measure of Ratios. Pp. 64. London, 1769.

MOSELEY, HENRY. Definite Integrals. Pp. 491-544, Vol. II.) Encyclopædia of Pure Mathematics. (Encyclopædia Metropolitana.) Quarto. London, 1847.

OLNEY, EDWARD. General Geometry and Calculus. Differential and Integral. Pp. 151. New York, 1871.

PATERSON, JOHN. Calculus of Operations. Pp. 184. Albany, 1850. Supplement to the Calculus of Operations. Pp. 8. Albany, 1874.

PEARSON, JAMES. Calculus of Finite Differences, treated on the method of Separation of Symbols. Pp. 100. Cambridge, 1850.

PRICE, BARTHOLOMEW. Differential Calculus, founded on the Method of Infinitessimals. Pp. 540. Oxford, 1852.

PROCTOR, RICHARD A. Differential Calculus, indicating the processes called Differentiation and Integration. Pp. 114. London, 1887.

PECK, WILLIAM G. Practical Treatise on the Differential and Integral Calculus, with some of its applications to Mechanics and Astronomy. Pp. 208. New York, 1871.

PEIRCE, BENJAMIN. Analytic Geometry and the Differential Calculus. Curves Functions, and Forces. Vol. I Pp. 304. Boston, 1841.

PEIRCE, BENJAMIN. Calculus of Imaginary Quantities, Residual Calculus, and Integral Calculus. Curves, Functions, and Forces. Vol. II. Pp. 208. Boston. 1846.

ROBBINS, BENJAMIN. Discourse on the Method of Fluxions, and of Prime and Ultimate ratios. Pp. 168. London, 1861.

Google

RYAN, JAMES. The Differential and Integral Calculus. Pp. 328 New York, 1828.

SESTINI, B. Manual of Geometrical and Infinitessimal Calculus. Pp. 131. Baltimore, 1871.

STONE, E. Method of Fluxions, both Direct and Inverse, the former being a translation from the celebrated Marquis De L'Hospital's *Analyse des Infinements Petits*, and the latters supplyed by the translator. Pp. 214. London, 1730.

STRONG, BENJAMIN. Treatise on the Differential and Integral Calculus. Pp. 617. New York. 1869.

SPARE, JOHN. Differential Calculus; unusual and particular analysis of its elementary principles. Pp. 244. Boston, 1865.

VINCE, REV. S. Principles of Fluxions. First American edition. Pp. 256. Philadelphia, 1812.

WILSON, WILLIAM D. Differentials and the Method of Finding them, Pp. 604-616. Report of the Regent of the State of New York. 1874. Albany.

YOUNG, J. RADFORD. Differential Calculus, comprehending the general Theory of Curve Surfaces, and Curves of Double Curvature. Revised by Michael O'Shannessy. Pp. 254. Philadelphia, 1824.

YONNG, J. RADFORD. Integral Calculus; its applications to geometry and the Summation of Infinite Series. Revised by Michael O'Shannessy. Pp. 292· Philadelphia, 1839. 48 titles.

---

CAJORI, FLORIAN. Bibliography of Fluxions and the Calculus. Textbooks printed in the United States. Pp. 6. Appendix to his work, "The Teaching and History of Mathematics in the United States." Circular of Information No. 3 1890. Washington, D. C., 1890.

(His bibliography contains 33 titles, all but seven of which are briefly reviewed by Prof. Cajori. The catalogue here printed contains all in his appendix, excepting the following nine :

Edward A. Bowser, 1880. W. E. Byerly, Diff., 1880; W. E. Byerly, Int., 1882. James G. Clark, 1875. Washington McCartney, 1844. Simon Newcomb, 1887. I. F Quinby, 1868. William Smyth, 1854. James M. Taylor, 1884. Total titles, 57.

Google

BROTHERHOOD — NATURE'S LAW. By Burcham Harding. Limp cover, purple. New York, 1897. Price, 20 cents. Address the author, 144, Madison Avenue, New York. Copies, in quantities: supplied on specially moderate terms to facilitate its use in colleges, schools, and similar fields of study, and for general circulation. The publisher invites coöperation in giving this publication a wide circulation. In the belief that human happiness depends upon a clear understanding of the laws underlying Brotherhood and right conduct, this work should have a wide and general circulation, and therefore the price of twenty cents is low for it. Send that amount in coin or stamps to the author and publisher and receive the book; read it twice and then lend it to your neighbor to read. The aim is to show simply and clearly that the basis of right conduct is embedded in the heart of nature. The moral law is as firmly fixed as the heavens and earth and cannot change. Until mankind recognize this fact and mould their actions therewith, suffering and strife will continue. Let all, therefore, understand the law and teach it to others, and then there will spring up happier conditions in the world. A sound philosophy based on nature's laws is the first necessity to attain a mental and moral purification. There are questions at the end of each of the 12 chapter which are designed to facilitate the work for classes. These questions are very suggestive, as they are indicative of points that some readers might pass over unnoticed.

Let us all take note and practice the advice contained in this book. It reminds one of the old Greek palindromic admonition:

*Νίψον ανομηματα μη μοναs οψιν.*

"Purify the mind as well as the body."

---

MAGNETIC MAGIC. (Ready for the press.) A digest of the practical parts of the Masterpieces of L. A. Cahagnet, F. T. S. "Arcanes de la future dévoilés," and "Magie Magnétique." Now translated for the first time from the French by the editor, with portrait of the author. This work will supply a want, and places it within the reach of those who require it, devoid of the usual jargon so often designed more to conceal than reveal the secrets, only formerly imparted under the binding oblication and seal of "initiation." Only one hundred copies to be published, obviously being caviaire for circulation; the work is hence limited to those students of the occult for whom it was originally designed. Price, five shillings sixpence. Address orders to Robert H. Fryar, Bath, England.

---

PHILOSOPHY OF THE ROYAL ARCH. By Isaac P. Noyes, 409 Fourth Street, S. E., Washington, D. C. A monograph on the philosophy and ethics of Royal Arch Masonry. All Masons who love to delve to the bottom of things, of which the very degrees of Capitular Masonry are the foundation, should read this highly interesting pamphlet.

Google

JOHN TRITHEMIUS. Quarto; only one hundred copies of the book of John Trithemius, Abbot of Spain, to be published. Translated by one of the revisers of the "Secret Doctrine," from the original Latin, published in 1522. A book that should be read and studied by all students of prophecy. Price five shillings and sixpence. Address of the publisher, Robert H. Fryar, Bath, England.

John Trithemius was the man to prophesy that the years 1879 and 1880 would mark an important era in the world's history; the former relating to the foundation of a new universal kingdom, and the latter to the Jews, probably their restoration to the holy land. Elipha Levi said that this work was a key to all the prophecies, ancient an modern, and presented a method surpassing in mathematical precision that of Isaiah and Jeremiah in the exactness of great events to come. His cycle consisted of seven times 354⅓ years, or a period of 2480⅓ years which ended in November, 1879. Levi says that France, according to his interpretation of the prophecy, was destined to be the "Keys of the East." The works of John Trethemius will long be read and studied by all classes.

---

COMTE DE GABALIS. Part 3. The conclusion of the "Comte de Gabalis." (Only 100 copies.) The Assistant Génies and Irreconcileable Gnomes, or Continuation ot Comte de Gabalis. La Haye, M.DCCXVIII. Translated by John Yarker, Esq. This last monograph was compiled principally for friends from the now inaccessible works of that erudite scholar, the late Dr. Thomas Inman. This critico classical chapter forms a valuable supplement to the former parts of that singular Rosicrucian production the Comte de Gabalis. Hargrave Jeunnings in his "Letters" seems to have afforded us a significantly suggestive and consistent solution. This is in fact, we understand, the reason for the appearance of the present supplemental volume. Price, five shilliugs and sixpence. Address Robert H. Fryar, Bath, England.

THE SIGN OF THE CROSS. A book for thinkers. Its scope and design is fully expressed by the following key-note from the preface: "The prevailing unconsciousness that the Cross has any other meaning or origin, than that which revolves "The Story that moves the World," illustrates a prevailing lack of historical knowledge in most people throughout Christendom. Prospectus on application. Addr ess Robert H. Fryar, Bath, England.

L'INITIATION. A Philosophic Review of the higher studies of the occult sciences. Published under the direction of Papus, doctor in medicine and in the kabbala. 11th year, 37th volume, 6 francs by the year, one franc each. Devoted to Masonry, Martinism, esoterics, hermetics, bibliography, and the Kabbala. Chamuel, editor, 5 Rue de Savoie, Paris, France.

Google

## *Current Exchanges.*

THE MONIST. Quarterly. 324 Dearborn St., The Monon, Chicago. This quarterly is a standard light in lhe philosophicical and psychological magazines of this age, and every number enlightens the soul.

Contents of January, 1898. Vol. VIII, No. 2. The Aryans and the Ancient Italians, a page of primitive history, by Prof. G. Sergi; The Evolution of Religion, by Major John Wesley Powell; Love as a factor in Evolution, by Dr. Woods Hutchinson; Causation, Physical and Metaphysical, by Prof. C. Lloyd Morgan; On the Philosophy of Laughing, by the editor, Dr. Paul Carus; On the Philosophical Basis of Christianity in its Relation to Buddhism, a letter from Prof. Rudolph Eucken of Jena. Correspondence. France, Lucien Arrèat.

POPULAR ASTRONOMY. January, 1898. Vol. V, No. 9. Contents. On the Computation of Occultations of Stars by the Moon, by G. W. Hough. On the Scintillation of the Fixed Stars, by T. J. J. See. The Fixed Stars, (VIII), by W. H. S. Monck. On Newton's Law of Gravitation, by H. Seeliger. On the Nature of Small Air Waves in Currents Observed Through Telescopes, by T. J. J. See. A Historic Gregorian, by Alden W. Quimby. New Charts for inserting the Milky Way, by A. Pannecoek. Astronomical Phenomena during 1898. Variable Stars, by J. A. Parkhurst. The Orbits of $\Sigma$ 2107 and $\Sigma$ 1216, by S. W. Burnham. General notes. Illustrated articles. Plates. W. W. Payne, H. C. Wilson, editors. $2.50 a year. Northfield, Minn.

THE BIBLICAL WORLD. $2.00 a year. 20 cents a number. Chicago. W. R. Harper, editor. The University of Chicago, publishers. The leading theological expositor in America.

Contents of December, 1897. Frontispiece, the Holy Night. The Boyhood of Joseph, by Chas. Foster Kent. Children in Palestine, Anna H. Jessup. The Boyhood of Moses, Chas. P. Fagnani. The Boyhood of David, Rev. O. P. Gifford. Soug of the Boy David. The Education of the Young Prophet Daniel, Hezekiah Butterworth. The Boyhood of John the Baptist, Rev. Philip S. Moxom. The Vision of St. Elizabeth, poem, Alice Sawelle Randall. Christmas in Heathen Lands, Lucy W. Waterbury. Bethlehem, the City of Children, Shailer Mathews. Exploration and Discovery. Haskell Museum. The Social Teachings of Jesus. Book reviews. The Council of Seventy.

THE ESOTERIC. Eleventh volume, No. 7, January, 1898. $1.00 a year. Applegate, Calif. Contents. The Relation of God to Man. An Overcoming. A Priest unto God. True Enjoyment. Reading of Scriptures. American vs. Hindu Idealism. The Spirit of Judah. Creative Harmony. The World's Teachers. Delineation of Character. Contributions and answers to questions. Editorials. Reviews.

Google

## *Current Exchanges.*

LE COURRIER DU LIVRE. Canadiana. Monthly, $2.00 a year, Canada and the U. S. Published in French and English. Official organ of the Historical Society of Quebec. Raoul Renault, editor and proprietor. Quecec, Canada. History, Archæology, Genealogy, Numismatics, Bibliography, and Philately.

THE CHAUTAUQUAN. Monthly. Vol. XXVI, No. 4. January, 1898. Dr. Theodore L. Flood, editor. $2.00 a year. Meadville, Pa. Required and General Reading. Woman Council Table. Current History. C. L. S. C. Work. All about books and literature, reviews.

ANNALS OF MATHEMATICS. In its Eleventh volume. Published under the auspices of the University of Virginia. Terms, $2.00 a volume in advance. Payments to be made to the order of Annals of Mathematics, University Station, Charlottesville, Va., U. S. A. Bimonthly, large quarto.

FREE THOUGHT MAGAZINE. Hospitable to all truth. $1.00 a year. 213 E. Indiana St., Chicago, Ill. H. L. Green, editor. The contributors are the leading liberal writers of the day.

"The Little Thinker," a free thought journal for the young. 25 cents a year. Monthly. Elmina Drake Slenker, editor. Published by the Free Thought Magazine company, 213 E. Indiana St., Chicago.

THE OPEN COURT. Dr. Paul Carus, editor A monthly periodical of 64 page each, at only $1.00 a year. Now in its eleventh volume, and contains articles in all departments of the literary world. It keeps a person informed in the arts, sciences, travels, discoveries, inventions, ethics, in history, biography, reviews of books, literature, etc. All publications are sent on receipt of the prices announced from the office of publication, 324 Dearborn Street, Chicago, Ill.

January, 1898, Vol. XIII, No. 1, contains: Frontispiece of Pierre Simon de Laplace, French mathematician, with biographical sketch. Solomonic Literature, by M. D. Conway. History of the people Israel, (VII), by Dr. C. H. Cornill. A Vain Search for God, by Hermann Balz. The Dances of Death, illustrated, by the editor, Paul Carus, M. D. Immortality, a hymn, with music. Review and notes.

---

DEDICATION OF CASTLE HALL. Address of Charles B. Spofford, G. K. R. S., before Carrigain Lodge No. 33, at Bartlett, N. H., Nov. 9, 1897. Pamphlet. K. of P., Justus H. Rathbone, founder.

PROCEEDINGS I. O. G. T. Grand Lodge. 1891–1897. Compiled and edited by the Grand Secretary, Lizzie Robie, Franklin Falls, N. H. Received from the Grand Secretary.

Google

## *Books and Pamphlets.*

THE BROTHERHOOD OF THE NEW LIFE. A series of publications in pamphlets, by "RESPIRO," founded upon the inspiration and teachings of Thomas Lake Harris, the Man, the Seer, the Messenger, the Avatar (the title of No. V. in two parts). Five already published by E. W. Allen, 4 Ave Maria Lane, London, E. C., England, as follows:

I. Internal Respiration, or the Plenary Gift of the Holy Spirit.
II. The Impending World-Crisis, or the Predicted Fire-Deluge.
III. The Divine Incarnation, or Supreme Divinity of Lord Jesus.
IV. The Second Advent, or the Personal Return of Lord Jesus.
V. The Man, the Seer, the Messenger, the Avatar—T. L. Harris.
(In preparation.) VI. The Kingdom of God on Earth, or the science of insociated life.
VII. The Evolution of the Cosmos, or the manifestation of the finite from the infinite.
VIII. The Word, or the revelations of God to Man.
IX. Rëincarnation, or the evolution of the Monad from Nature to Arch-nature.
X. The Secret of Satan, or the origin of evil, and the fall of Adam-Eve.

Price, one shilling each, to be had of the publisher, London, Eng., or at this office.

---

MODERN ASTROLOGY. Alan Leo, editor. One shilling each. The wise man rules his Stars, the fool obeys them. This magazine seeks through planetary symbology to explain the One Universal Spirit in its varied manifestations. 1 & 2 Bouverie St., Fleet St., London, E. C.

THE WORLD OF MYSTERY. Devoted to Astrology, Astro-Literature in all departments, prognostigations, etc. Will be published beginning 1898. To all former patrons will be sent a sample copy. Correspond with W. H. Chaney, 49 & 51 Thirty-Second Street, Chicago, for particulars and send subscriptions to him.

THE BOOK OF LIFE. January, 1898. Edith Lloyde, editor. $1.00 a year. Salem, Mass. 71 Washington Street. Contains The Gerat House of Sol; The Basic of Scientific Astrology; Natural Rulers; Unload Mental Errors. Planetary Influences. The Horse-Shoe.

THE FLAMING SWORD. Dr. Cyrus R. Teed (Koresh), Founder of Koreshanity, the Scientific, Religious, and Social Revolutionist, publishes The Flaming Sword, the only unique journal in the world; the only paper devoted to Universology. The Greatest Scientific Discoveries and Achievements of Modern Times. Astronomical Science the basis of Koreshan Theology, Astro-Biology and Social Theocracy. Sixteen-page weekly. $1.00 a year. Sample free. Guiding Star Publishiug House, 6308 Wentworth Avenue, Chicago, Ill.

Google

## *Comte de Gabalis. Parts I. II. III.*

COMTE DE GABALIS. Continuation of Comte de Gabalis, or New Discourses upon the Secret Sciences ; touching upon the New Philosophy. Posthumous work. Amsterdam, Pierre de Coup, MDCCXV. Translated by John Yarker, Esq., Withington, Manchester, Eng., and published by Robert H. Fryar, 2 Prospect Terrace, Clermont, Bath, Eng. 1897. Only one hundred copies. Quarto, pp. 102. Price, seven shillings and six pence. Two copies for sale at this office, $2.00 postpaid, registered, by mail ; this is Part II. The first part was published in 1886, "Submundanes, or the Elementaries of the Cabala, being the history of Spirits." Part III of Comte de Gabalis revised and augmented with a letter on the subject, now in press, seven shillings and six pence, post free. Published by Robert H. Fryar, Bath, Eng. Edited by John Yarker.

### *THE MAGIC SQUARE FOR 1898.*

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 140 | 225 | 128 | 213 | 116 | 201 | 104 | 189 | 92 | 177 | 80 | 165 | 68 |
| 69 | 141 | 226 | 129 | 214 | 117 | 202 | 105 | 190 | 93 | 178 | 81 | 153 |
| 154 | 70 | 142 | 227 | 130 | 215 | 118 | 103 | 106 | 191 | 94 | 166 | 82 |
| 83 | 155 | 71 | 143 | 228 | 131 | 216 | 119 | 204 | 107 | 179 | 95 | 167 |
| 168 | 84 | 156 | 72 | 144 | 229 | 132 | 217 | 120 | 192 | 108 | 180 | 96 |
| 97 | 169 | 85 | 157 | 73 | 145 | 230 | 133 | 205 | 121 | 193 | 109 | 181 |
| 182 | 98 | 170 | 86 | 158 | 74 | 146 | 218 | 134 | 206 | 122 | 194 | 110 |
| 111 | 183 | 99 | 171 | 87 | 159 | 62 | 147 | 219 | 135 | 207 | 123 | 195 |
| 196 | 112 | 184 | 100 | 172 | 75 | 160 | 63 | 148 | 220 | 136 | 208 | 124 |
| 125 | 197 | 113 | 185 | 88 | 173 | 76 | 161 | 64 | 149 | 221 | 137 | 209 |
| 210 | 126 | 198 | 101 | 186 | 89 | 174 | 77 | 162 | 65 | 150 | 222 | 138 |
| 139 | 211 | 114 | 199 | 102 | 187 | 90 | 175 | 78 | 163 | 66 | 151 | 223 |
| 224 | 127 | 212 | 115 | 200 | 103 | 188 | 91 | 176 | 79 | 164 | 67 | 152 |

Google